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THE CONGREGATIONAL QUARTERLY

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

Editor:- ALBERT PEEL, M.A., LITT.D

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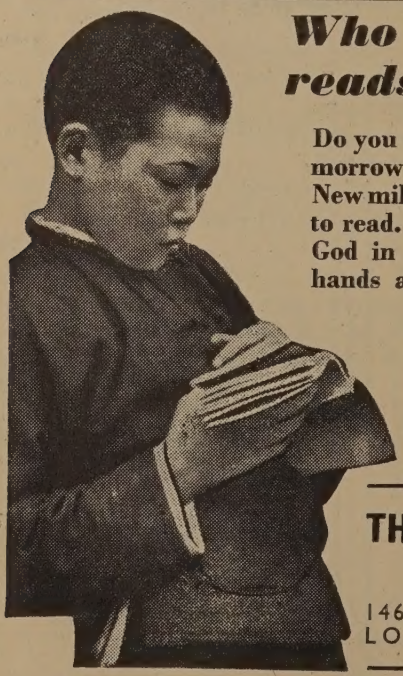

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The Congregational Quarterly

EDITORIAL

THE opening paragraph must be of a more intimate nature than the Editorial plural will allow. First I want to associate my own gratitude with that of readers to those who have been responsible for this journal during recent months. The Rev. Leslie Cooke was himself in America for some time, and so the main burden fell on the Revs. Leslie J. Tizard and Geoffrey F. Nuttall, with Mr. C. B. Webb and Miss Twamley of Independent Press. I looked forward with greater anticipation to the October issue than to any of its 87 predecessors, for there was about it the element of surprise missing in all the others. It is never wise, we are told, to leave one's post, for it becomes immediately evident that no man is indispensable. This has been abundantly proved in our case, and we congratulate the new triumvirate on its achievements.

About W. B. Selbie I can scarcely trust myself to write. Readers of our pages have already read many appreciations, and they should all endeavour to see the Mansfield College magazine. But a few words must be said about one who was a member of the Editorial Board of the *Congregational Quarterly* from the beginning, one of its most devoted and efficient servants, and one of its best friends. For a generation I have owed more to Selbie than words can say. In my youth he and Silvester Horne were largely instrumental in shaping my life, and Selbie's preaching could reach and stir me like nobody else's before or since. When I left Oxford in 1911 I tried to tell him something of what he had done for me during years when I had experienced my first great sorrow, years which were in every way critical. Selbie was a great tower of strength then and always, and in speaking thus for myself I speak for many.

* * *

IN the *Expository Times* for October Prof. A. J. Gossip said the last word about James Moffatt, the word all Moffatt's friends would have liked to say—"the humblest and most modest man I ever knew". James Denney once said of Moffatt, "He has a right to be wrong, for he is a master in the business", and the sphere in which Moffatt was a master was indeed a wide one. There has been no man in the last twenty years with whom I have been more delighted to spend a couple of hours. Years ago I formed the habit of dropping into his New York apartment whenever possible, and

he was always the same, even when strength was failing—avid for news from England (and Scotland), and eager to talk about books (of all kinds—theology, thrillers, prose, poetry), sport, people. The last occasion of this kind was in April, when he challenged me to put a date to this sentence from a letter:

> Everyone who reads at all reads a Sunday newspaper, not the Bible.

The letter was written to Southey in 1812.

The last public address I heard him deliver was in Morning Chapel at Union Seminary over two years ago. At that time he was not doing much preaching, and he was as humble about his address—no, much more humble—as a first-year student, but there was a message with a man behind it—and such a man!

Others have written about Moffatt as theologian, biblical scholar, church historian, teacher, and translator (in recent years he talked much about the new American translation of the Bible, of which the *New Testament* is, I believe, practically finished). It is rather of his human interests that I would speak. He never forgot his friends, and his inquiries about people he had known at home were legion. He devoured books of all kinds, including detective stories. And his habit of taking six books to bed with him and coming down in the morning with the reviews written has passed into history—or is it legend?

Cricket he loved to watch, and baseball. Two years ago we saw the Giants beat the Pirates, though it meant a taxicab each way, and much planning to avoid walking up slopes. And one Sunday afternoon I entered the apartment to find Moffatt full length on the couch as usual, pipe in mouth, radio on full blast, to remark, "No, Dr. Moffatt, no! Not on Sunday afternoon! What *would* they say in Scotland?" It was a baseball game.

With James Moffatt passes one of the greatest bookmen, one of the finest scholars, and one of the best men it has been my good fortune to know. As I think over the hours I have spent with him I do not remember a single unkind word or unpleasant suggestion about anybody on earth. There were times when I thought—indeed, when I knew—he had reason to be angry, but I never saw his patience fail. He hated pretension and slovenly workmanship; he loathed insincerity and sloppiness; and he did not hesitate to criticize these things. But he had charity towards all; his religion was an affair of daily life: he was a humble Christian disciple.

Losses such as those of Selbie and Moffatt, and the fact that we now look first at the "Deaths" column in the *Times* rather than "Marriages" or "Births", indicate the mounting years. All men as they grow older become increasingly aware of mortality, and of the extent of sorrow and loss in the world about them. Within quite a short period three hostesses in the United States who had

contrived to combine much public work with gracious hospitality, including the welcome of many wandering Englishmen into their homes, have left gaps sorely felt—Miriam Boden, Carol Horton, Dorothy Pomeroy—and every middle-aged reader of these pages can make his own list. What a challenge such changes bring—to solve the problem of "Why?", to fathom the secrets of immortality, to maintain adequate faith and afford adequate comfort. "Who live again in minds made better by their presence"? Yes, indeed. But beyond that?

* * *

SINCE the above words were written the Church of England and the whole of Christendom have sustained a heavy and unexpected loss in the death of the Archbishop of Canterbury. Nobody—not even the Pope—had come to speak for the Church of Christ as he had; in the United States, especially since the Malvern Conference, he had a better "press" than any other representative of Christianity, even though many Americans did confuse him with Canterbury's Dean. Scholar, preacher, administrator, student of affairs, William Temple was all these, but he was a man and a friend first of all. Called "Billy Temple", "William", "Dr. Temple", "the Archbishop", or "Your Grace", by people in different generations who knew him in one or other of his many capacities, his names suggest his versatile humanity, and nobody who heard him laugh was ever afraid of him. One day outside the Conference Hall at Lausanne an American lady was saying she "could not stand the English Bishops, they were so pompous and self-important". Temple, then at Manchester, was just mounting the steps, and I beckoned him, with the remark, "I should like to present you to Miss Slattery. She is just saying she can't stand the English Bishops. . . . You had better settle it between you". The huge laugh rang out. With how many of the Bishops could one have dared to do that?

Temple was, I think, the best Chairman I have known, though perhaps Josiah Stamp was his equal. He had a marvellous gift for summing up, in crisp and succinct phrase, for picking out the salient points of agreement and difference. Few men have combined in the same measure his powers of thought and of expression, and the Church of England is more in his debt than perhaps is yet realized. When the world without the Church has been inclined to denounce the Church as smug and satisfied, the tool of the rich and an accomplice in social wrongs, the burly figure of William Temple has been enough to stop its mouth. True, the red of Billy Temple of Queen's became His Grace's pink, but it was pink for all that, and the workers with whom he associated during many periods of his life always felt that in him they had a firm friend. Perhaps, had he been historian rather than philosopher, he would have been

able to lead his Church more quickly along the way of Christian reunion, but even there his achievement was considerable.

* * *

War conditions make it necessary that these notes should be written on November 27th, three or four weeks before they will be read, three or four weeks in which there may be decisive events on both Eastern and Western Fronts, to say nothing of the Philippines. Already we are beginning to see that military victory will not end our troubles: Belgium, France, Italy, Poland all reveal the need for statesmanship of the highest order. While we may hope that the German crust is beginning to crack under pressure and that the end may be near, we shall be wise not to let our hopes run away with us; short or long, the way will be hard and difficult, with much suffering and sacrifice, and we must steel ourselves for whatever the days may bring.

* * *

The War is not yet over, yet all observers whose eyes are single see that already the foundations for the next one are being laid: this time nobody talks of "the war to end war". Even if the skies clear after the defeat of Germany and Japan, the portents are for but a brief period of fair weather. Many people in Britain and America seem to have learnt nothing, and assume as a matter of course that they are to return to a society in which personal gain is the predominant motive—a state of mind almost sufficient in itself to bring mankind to war. And how much hope is there that the peace-terms and the handling of post-war Europe will be so wise that Germany will not at the earliest possible moment attempt a third war of conquest? Are there any signs that there is sufficient statesmanship in Russia, the United States, and Britain to avoid a conflict occasioned by economic theories and finding expression in national economic rivalries? And if, by the mercy of God and the wit of man, wars with Germany or Russia be averted, what of the most terrible war of all, that based on race and colour? Let us quote again the words of a keen student of affairs cited elsewhere:

> . . . While the Javanese Nationalists hate the Japanese they have no intention of living after the war in a world where the old colour lines are permitted. "Count us up and think it over", they said to Mr. Abend. "There are 450,000,000 Chinese; 340,000,000 natives in India; in Thailand and Indo-China are another 32,000,000; Burma and Malaya have more than 20,000,000; we in the Indies are 70,000,000, the Japanese 70,000,000, and the Coreans nearly 25,000,000 more. . . . If we are betrayed by the eventual peace, then some Asiatic nation will arise as a genuine and selfish emancipator, and the ensuing conflict will make the present war seem like only an amateurish rehearsal". At the end of such a war the white man would find himself in the Jim Crow seats.

We wonder how far readers of these pages are concerned about the situation, how far they are sufficiently aware of the ominous facts? There may be excuse for not knowing about Britain's record in Burma, but there is none for not knowing how "Nabobs" (not yet extinct) speak of the inhabitants of the India which provided them with their money, or about the prevailing South African attitude to the native peoples? Are readers conscious of the growing suspicion of the white man felt in China, which may so easily coalesce with the resentment of a sullen and defeated Japan? Have they sensed the increased tension between black and white in the United States?

If Christians are to count for no more in the world during the next decade than they have done in the last, war seems to us as certain as tomorrow's sunrise. Is there any chance of leadership from the Church? The Italian Pope has cut such a sorry figure that not much is to be hoped from that quarter. Can the World Council of Churches so bring pressure to bear on the governments of the world, and—what is more important—so educate the peoples, that national, economic, and racial differences will be resolved without war? Can it even make Christians alert to the situation, and prepared to recognize their responsibility? Or are we all going to begin speaking of China or the Argentine as "a far-off land of which we know little"? A survey of these editorial pages during the last twenty years will, we may claim, acquit us of pessimism or alarmism, but it would be cowardly not to say that recent travels, and acquaintance with people of many lands and races, have forced on us the conviction that another, and greater, war will be averted with difficulty. But God is merciful, and men may learn. Victor Hugo wrote:

> In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven.

There is still time. But men will have to work and think much harder in the half-century that remains than they have done since Hugo's day.

* * *

WHILE we regard Mr. Harold Laski as one of the major prophets of our time and find ourselves in general agreement with his main contentions, yet it is true to say that we find few modern writers more irritating. Why, we often wonder, has Mr. Laski so little regard for the ancient teachers of his own race? Does he ever ask himself whether Marx and Lenin and his other deities will count for as much in the world 2,000 years hence as Amos and Hosea, to say nothing of Isaiah and Jeremiah, do today? Nevertheless, *Faith, Reason and Civilisation* (Gollancz, 6s.) should be read by all

Christians; perhaps it would shake some of them out of the coma into which many of them have fallen, for surely they could not read the terrible indictment on p. 148 without a shudder:

> Four centuries of critical enquiry, historical, philosophic, scientific, anthropological, psychological, have had two overwhelming consequences. On the one hand, they have made it difficult for any person seriously concerned to accept, on rational grounds, the results of this critical enquiry, to accept the formulæ by which any of the main orthodox religions promise salvation to man; on the other, they have made it equally difficult for the ordinary person to accept the view that a member of any particular Church is likely to be influenced in his daily conduct by the fact of that membership. No doubt there are many people to whom the truths of the supernatural faith they happen to hold are the most precious possession in life; but, equally, there are millions to whom such truths are wholly devoid of meaning.

Mr. Laski's analysis of Mr. T. S. Eliot and James Joyce (both of whom he surely rates too highly) is acute, sound, and searching, but it is in a field wider than literature that his main contribution lies. He argues that "for the purposes of normal living the acquisitive society that we know has no longer the capacity to evoke faith" such as "the masses once had in the Christian promise of salvation as a compensation for their poverty and suffering" or as Mr. Churchill evoked for Britain in 1940. That faith he finds in Soviet Russia, whose experience in the last twenty years he often compares with that of the Early Church. However, he repeats *ad nauseam* that the Church has failed, apparently regarding the Church only at those periods (as the present) when organization has stifled life, and ignoring its prophetic voices. The Soviet *régime*, on the other hand, he almost always judges at its highest and best. Mr. Laski appears to have been strangely unfortunate in his encounters with Christians. Has he, we wonder, ever met a real missionary like Wilfred Grenfell or seen the inside of an active Free Church, or met Christians whose faith found expression not merely in worship and mystical experience but in a democratic fellowship devoted to the service of mankind? In spite of this, we agree that

> when all is said against the Russian Revolution that can be said, like the early Christian Church it impresses both the imagination and the conscience of its time in a way that gives a new and hopeful perspective to the history whose prospects it foreshadows.

In the immediate future Mr. Laski sees the Russian and American "ways of life" inevitably opposed. The governing classes in Britain lean to the American side—"rugged individualism", the acquisitive society, and all the rest. If they prevail, economic strife

and further wars are certain. We agree, and much that is now happening in this country, in Parliament and out of it, suggests that the "haves" have learnt little. But does Mr. Laski not think that characteristically the British may evolve something neither "Russian" nor "American", but betwixt and between? Are they not doing it before our eyes? And can Mr. Laski lay his hand on his heart and claim that from the point of view of individual personality Russia today is ideal? By all means let us secure that every man has enough—food, clothing, education—before any man has a superfluity, and let the Christian Church fight for that end in season and out of season; but there are other values equally essential to the good life, values associated with the word "freedom"—and those Russia cannot as yet be said to ensure.

* * *

PREACHING, we are often told, is "too academic". This was obviously the view of the church secretary who remarked of a minister, "He's no good in the pulpit. He can't get it across. He ought to have been a professor"! What is the criterion of "academic"? The matter was recently discussed in a thoughtful essay by Prof. Theodore M. Greene of Princeton, in which he declares:

> We have come to think of the "academic" attitude as one of endless investigation and argument without decision or commitment—of never making up one's mind on anything, of never taking sides on anything, of never committing oneself to anything.

With this "academic" attitude he contrasts

> large groups of people committing themselves quickly, shortsightedly, emotionally, and unreflectively, sometimes in the name of religion, sometimes in the name of patriotism, sometimes in the name of other social loyalties.

The universities should have as their function the training of men and women in "the techniques of reflective commitment", frankly recognizing that they have failed in so far as they have been occupied with endless reflection without sufficient need for commitment on intellectual and spiritual questions. Prof. Greene aptly illustrates his thesis from the practice of the surgeon, who knows that his knowledge is incomplete, but has to marshal all the facts available, and decide, maybe, on an immediate operation:

> he must make a decision, as reflectively as possible, but boldly, and without hesitation. Were he to adopt the typical "academic" attitude (in the bad sense) his patient would die before he ever got round to him. What the surgeon actually does is to decide and act reflectively, resolutely, and courageously, fully aware of his own finitude, and of all the risks involved.

The general and the investor also make decisions in the same way, and even so must the preacher—and the Church. Where there is no vision, the people perish—and preacher and Church must guide people by virtue of the light they now possess. To banish risk from the sphere of religion is to suffocate religion. To be afraid to guide men in all the complexities of an interim period in the development of mankind is to abdicate the prophetic office. To keep silent on controversial issues in theology, morals, and politics, to be afraid to "come down" and take sides, is a betrayal. If the preacher knows that the Church is carrying a pack of obsolete lumber which impedes the work of the Kingdom of God, it is his business to say so; if he sees Churches playing fast and loose with vital principles for the sake of the appearance of unity, it is his duty to express the results of his reflective thinking even though he is conscious that there is much about the shape of ecclesiastical things to come as yet unknown to him. And if the Church knows that the supremacy of the profit motive is detrimental to the general good, it must not wait until a host of Committees has reported and all the economic experts pronounced judgment before it speaks. The Church must not wait on Mr. Montagu Norman before declaring the counsel of God as it sees it—or even for Sir William Beveridge. By all means let the Church endeavour to prevent people "committing themselves quickly, shortsightedly, emotionally, and unreflectively", but she must remember it is also her duty to "decide and act reflectively, resolutely, and courageously".

* * *

A BROTHER editor, forgetting for the moment the mildness which marks the writer of these notes, recently burst out, "Write me an article on 'That Damnable Word *Security*' ". It was plain what moved him: to him security meant "safety first"; "always play for safety"; "if in doubt, don't". It is a policy some still follow; they take extreme care never to "stick their neck out", to use the expressive American phrase. If speech might hurt anybody, even the devil and all his works, they keep silent. In ecclesiastical circles their invariable query is, "What did we do last year?" (the answer is, "Get a year nearer dying", but they never seem to think of that!). That such an attitude should be possible in days when young lives are being risked and lost by the hundred every day is a matter for surprise, consternation, and shame. Should it not be the aim of all those who, by age or sex, occupation or place of abode, are spared the hazards of war, to seek risks rather than avoid them? "What have you done today that a soldier should die for you tonight?" cries the American hoarding, and it should give pause to all civilians, and especially to those who are earning or spending their money in safety. A woman speaker startled the General Council of the Congregational Churches at Grand Rapids

by describing how an American soldier home from all the horrors of Guadalcanal declared that he would like nothing better than to be ordered to bomb six American cities; so sickened had he been with the contrast between the comfort, prosperity, and plenty at home and the filth, squalor, and sacrifice of the jungle. British soldiers have not been slow to express themselves in the same way. Cannot people in safe areas be made to realize that they should always be searching for ways of service and sacrifice comparable with those of the fighting men?

How "security" may be a danger may be illustrated from the Christian ministry. Not only is there a drift from the Congregational ministry to that of other Churches for reasons of "security", but the tendency has been to remove all possible risks from the ministry from entry into college to retirement—"from the cradle to the grave", the cynic whispers. Every minister should have the inner assurance, even though it never finds expression, that he can earn far more in some other profession than in his calling. There was a time when many ministers could feel thus. Is it so today? By grants and bursaries, often awarded without competition or intellectual tests, colleges make it easy for students, who would benefit considerably by "working their way through" after the manner of American youths and maidens. Is it any wonder that they seek "a desirable suburban pastorate"—we have heard the words—and turn a blind eye when cities like Hull, let us say, are mentioned? Is it any wonder that their preaching fails to appeal to a generation called to pour its life away, or that, immediately difficulties arise, they begin to look for a change of pastorate? That is the insidious way the security germ works. In the work of the ministry there is a longing for security which can be not only dangerous but damnable.

And yet, while this is true, no minister can do his best work if every waking hour he is asking whether he will be able to pay his bills, and is acutely conscious that illness or emergency will at once disrupt the family economy.

For ministers and for all men it is necessary that there should be freedom from anxiety if their best work is to be done: enough to live on, enough to educate one's children and make provision for old age and for one's family in case of death—and work to do: these are essentials. They are the minimum of security the State ought to provide, and if Sir William Beveridge—to whom the nation is greatly indebted—has his way, will provide. The demand mentioned at the beginning of this paragraph was made while the speaker was reading Sir William's *Full Employment in a Free Society* (Allen & Unwin, 12s. 6d.), a Report which is everywhere readable, and human even in its statistics. If, the speaker insinuated, there are "more jobs than workers" (Sir William's aim),

if there is freedom from want, a system of children's allowances, a comprehensive health and rehabilitation service, will moral fibre not slacken and the individual lose initiative? Will all these assurances, protections, guarantees, we are asked, be for the benefit of society or not? We have no doubt about the answer. If a society cannot secure for its members the minimum outlined above, it fails in the primary purpose for which it exists. And we believe that, freed from anxious care, from fear and want, the individuals for whose good life the State exists will be healthier, happier, better citizens. Of course there are dangers; of course some will take advantage of their fellows, and do as little as they can for as much as they can get. But *there* comes the duty of the Church and the educator—to make men realize how much they miss if they ride comfortably along at ease instead of using their legs on mountain and moor; to show them what an opportunity they have, with the elementary things of life assured, for enterprise and adventure, effort and risk. It is a libel on mankind to say that "security" invariably ends in slackness: the hardest-working men we have known have always been those "with no need to work", and Sir William Beveridge himself has probably worked harder all his life than any "wage-slave".

No doubt there will be abundant opportunity to refer again to this Report, to its examination of the Government White Paper, and its informing charts and statistics. One of the most encouraging features of the war years was the welcome given in all classes of society to the Beveridge scheme of social security, and on the day these words are written the *Times Literary Supplement* significantly makes the new Report the subject of its main article, while *The Times* itself (to be congratulated on its 50,000th issue) was so fervent a supporter of the Report on Social Insurance that it was actually called "the London edition of the *Manchester Guardian*" —and that is indeed high praise!

Meanwhile Mr. Middleton Murry's warning, in a book reviewed elsewhere in this issue, is salutary:

> Men say to themselves that the state can be used to abolish fear of insecurity, and undoubtedly the national society will move in that direction with that hope. But the root of the fear will remain. Compelled security may be better than insecurity for members of the national society. But the fear will remain operative because it has not been truly conquered. The national society will be obsessed by fear of other national societies, and its life will be governed and its development determined by that fear. The internal security it will achieve will be the false totalitarian security which is a product of modern organization for war.

* * *

It is, we suppose, necessary that the Churches should continue their controversies, but we confess that we turned from the world where men are fighting and dying, and women waiting and hoping, to Dr. Trevor Jalland's *The Bible, The Church and South India* (Dacre Press, 5s.) with something akin to despair. Dr. Jalland states again the familiar Anglo-Catholic objections to the South India Scheme of Church Union; vigorously and clearly they are outlined—the supremacy of the Scriptures, yes, but as interpreted by the Church; Creeds, yes, but including the *Quicunque Vult;* ministry, yes, but all episcopally ordained; sacraments, of course, of dominical institution and perpetual obligation. He maintains that Anglican supporters of the Scheme have forgotten the principles of the Anglican Communion, and finally makes a breath-taking suggestion in order to break up the traffic jam. The Methodist Church (which has accepted the Scheme), and the Six [? five] Agreeing Councils of the S.I.U.C. should together implement the Scheme, setting up a system of dioceses and a threefold ministry. Then when the Anglican Bishops of the Church of India are satisfied that this interim United Church meets their tests, they should offer episcopal ordination to its Bishops, who in turn would give episcopal ordination to all ministers willing to accept it. Ministers coming into the Church from without would be expected to accept it, and so in course of time the whole ministry would be episcopal.

Dr. Jalland is so serious that we hesitate to use the one word which fitly describes his proposal—we had better leave it to the imagination of our readers, especially as we have just seen a reference to ourselves in *Church Union,* the South Indian journal formed to advocate the Scheme. Its editor writes—and we thank him for the jam surrounding the pill:

> For instance, in . . . that most readable of all the religious quarterlies, *The Congregational Quarterly,* the editor, not for the first time, writes of the Scheme with some measure of contempt. It is temerarious to suggest that there is anything Dr. Albert Peel has not read, but it almost seems from his remarks that he is one among the many who criticize a Scheme which they have never studied.

We have, we trust, never written with "contempt" of any of the labours, or the hopes, of sincere and earnest men. We have always urged that the Churches of South India should be allowed to proceed or not with the Scheme without interference from the Churches in Britain. What has evidently misled the Editor of *Church Union* is our strong conviction that unions based on words and actions ambiguous because understood in different ways by participants are morally indefensible and therefore doomed to failure from the start. Why was the demand made that all ministers should be

episcopally ordained? Because some of the parties hold that no ministry is valid without such ordination. But other parties to the Scheme reject that view with emphasis. Where the Editor seems justified in his comment is that the "content" members of the S.I.U.C. seem to have agreed that already it can be determined that thirty years hence the ministry of the Church must be episcopal. From South India itself comes the answer to this in the revealing story of the Archdeacon who was asked, "If the Holy Spirit should, for instance, lead the future Church to dispense with the orders of Bishops, Priests, and Deacons, is the proposed United Church free to do so?" and gave the fervent reply, "God forbid". To say that such attempts of men to set limits to the power of the Holy Spirit seem presumptuous is to put it mildly—and it is not to speak with contempt.

We are always amazed too that the advocates of episcopacy do not apply the test, "By their fruits . . . ". Is the Methodist Episcopal Church in the United States in any way more devout, more efficient, or more harmonious than the non-episcopal Methodist Church in Britain? And if it be said that these are not the proper sort of Bishops, can it be said that the Anglican Church in England is more doctrinally homogeneous, more of a family, and a more effective instrument of the Kingdom of God than any of the Free Churches?

Meanwhile it looks as if no decision on the Scheme will be taken in India for another two years. The Methodist Church has declared in favour, nine of the ten dioceses of the Church of India, Burma, and Ceylon (four have still to register their votes), and five of the eight Councils of the S.I.U.C. (the dissenting three comprising half the *membership* of the Church, and more than half of the total group) have also done so. Proposals for mutual ordination and the like are under discussion.

* * *

Can the combined wisdom of readers of this journal provide any guidance for the conscientious reviewer? Here is a book written by a man of marked earnestness, and indeed of piety. But it is a bad book—in every way; bad in construction and arrangement, with errors of taste and of fact, and blunders in grammar and spelling; it accepts statements long ago disproved, and in places is pretentious in the extreme. What should the reviewer do? Say all this, and cause pain to the writer; return the book to the publisher, and say it is no good; or just ignore it? As a Christian, should the reviewer take the author quietly aside and tell him of his fault, and if this fail, tell the chosen few, and then the church? But a reviewer's job is done in public. In publishing a book an author invites criticism. Is he therefore justified in resenting it? And if the reviewer ignore the book or label it "Also received", is

he not shirking his duty, and will not his pusillanimity lay the public open to yet other books from the same pen? What do readers think? Is the function of the reviewer like that, say, of the soldier, one in which Christianity must be laid aside, one in which one must compromise once again? Which, for some reason, reminds us of Dr. Parkes Cadman's quick retort to the questioner's "Can a man live a decent life on $90.00 a month?"—"On $90.00 a month I don't see how he could live anything else!"

* * *

MRS. PEARL BUCK has a large following in this country, and it will be increased when "Dragon Seed" appears in the cinemas. But we wish she had chosen a less misleading title than *What America Means To Me* (Methuen, 6s.) for the collection of articles and addresses which lies before us. Written for American consumption, and drawing largely on Mrs. Buck's Chinese background, they discuss many problems in addition to the meaning of America to their author. Many deal with the race problem, on which Mrs. Buck writes with something approaching passion. In general we find ourselves in agreement with her, though it is disturbing to see that one so well informed about China has swallowed hook, line, and sinker all that anti-British propaganda has presented to her about India. Crossing the United States in 1940 and 1942, we saw many traces of Congress activity but an entire absence of any effort to explain what British liberals hoped for India, and it is strange indeed to learn that British propaganda about India in the United States has been widespread and effective. "We are all familiar", says Mrs. Buck,

> with the old argument that were England to leave India tomorrow the Indians would be immediately at each other's throats. Until that is proved false it will remain effective, so deeply has propaganda worked.

It has not been proved false, as the latest negotiations in India so sadly prove. On both sides the Indian leaders themselves acknowledge that civil war is inevitable if the British withdraw. And truth does not cease to be truth because it happens to be spoken by an Englishman—in America or anywhere else.

Mrs. Buck has so much to say that is both wise and pertinent that it is a pity she arouses doubts in her readers every time she refers to India, for they could all learn much from her pages. Christians would be well-advised to ponder the article, "Can the Church Lead?"

With regret we note that the distinguished authoress provides some horrible examples of the use of "will" for "shall"—an abomination even more common in North America than in Scotland. Cannot an American Fowler do something about it?

* * *

One of the most striking differences between British and American Congregationalism is to be found in the power and functions of Associations. In Britain a Moderator ("State Superintendent" in the United States) advises a church if so desired, and he or a County Union Secretary is generally present at an Ordination or Induction as representing "the wider fellowship". In America the Association examines the incoming minister or student, and often the examination tests his theological position. In Britain a leaving certificate from a Theological College is accepted by a church as sufficient; but not so in the United States. The explanation for this is, in part, the fact that many of the theological schools are Union Seminaries for men of many denominations, and the Association's test is to determine whether the candidate is "sound" from the denominational point of view. When theological discussion is active, it finds expression in the examination; in New England recently Baptist students with satisfactory seminary credentials were rejected by denominational councils in districts where Fundamentalism was strong.

While it is possible to see the force of a denominational examination for a candidate for Ordination coming from a Union Seminary, what are we to say for a test for a minister in good standing moving from one charge to another? But for the minister's illness the present writer would have preached the Installation Sermon for Dr. David N. Beach at one of the most historic of American churches, Center Church, New Haven. There now lies before us the announcement of the Council called for the installation of Dr. Beach at a later date. We quote the relevant paragraphs:

THE NEW HAVEN ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINISTERS.

Dr. George B. Lovell, Moderator.

The Association will meet as an Ecclesiastical Council Sunday, October 15, 1944, at six o'clock, in Center Church House, 311 Temple Street, New Haven, Connecticut, to examine and, if found expedient, to install as Pastor and Teacher, of The First Church of Christ (Center Church) in New Haven, Connecticut,

The Reverend David Nelson Beach, D.D.

The Council will review the action of the Church in changing the status of the Reverend Oscar Edward Maurer, D.D. from Pastor to Pastor Emeritus. . . .

The Installation Service will be held in Center Church on the Green at eight o'clock.

In addition to the churches and ministers of the Association the following persons, and churches represented by pastor of delegate, are invited to sit as members of the Council:

Mr. John T. Beach, Upper Montclair, N.J.; The Reverend Joseph W. Beach, Worcester, Mass.; The Reverend Charles R. Brown, New Haven; The Reverend James F. English, Hartford; The Reverend Douglas Clyde Macintosh, Hamden; The Reverend Rockwell Harmon Potter, Hartford; The Reverend Albert Peel, London, England; President Charles Seymour, Yale University; The Reverend Henry Hallam Tweedy, New Haven; The Reverend Luther A. Weigle, New Haven; The Reverend Charles A. Moore, Winterport, Maine; The Congregational Church, Branford; The Church of Christ in Yale University; The Congregational Church, East Haven; The First Methodist Church, New Haven; The First Congregational Church, Hartford; The Congregational Church, Guildford; The Congregational Church, North Haven; Trinity Episcopal Church, New Haven; The United Church, Bridgeport; The Congregational Church, Wethersfield; The Congregational Church, Windsor.

Lewis E. Purdum, *Registrar.*

How far this is from Congregational practice in Britain! What would have been said had the Warwickshire Union summoned "an Ecclesiastical Council . . . to examine and, if found expedient, to install" Mr. Tizard at Carrs Lane, Birmingham, or the Hampshire Union taken such action in regard to Dr. Short and Richmond Hill, Bournemouth. Such differences as these call for discussion by the International Congregational Council. There is much greater variety in administration, as in belief and worship, than many Congregationalists realize.

* * *

MEANWHILE Dr. Beach has just published *Ten Affirmations of Goodwill,* which we take from *The Center Church Chronicle.*

I.—God is the Father of all men—I will love Him with all my heart.

II.—All men and women are children of God like myself—I will love and honor them as such.

III.—There is bigotry in the name of race, of nation and of religion—in the Name of God and His Truth I repudiate all such bigotry.

IV.—Throughout the world there is something of God's spirit of goodwill and understanding—I will honor and serve that spirit in judgment, in word and in deed.

V.—In every person and in every group there is a struggle between the base and the best—I recognize that struggle as the most fundamental in life, whether within my own soul or among us as world citizens.

VI.—There is hatred, prejudice and false propaganda, too often, alas, sincerely held—I repudiate them for myself and resist them in others.

VII.—In every group and nation many seek to exalt sound judgment, reconciliation and goodwill—in humility and eagerness I claim them as comrades.

VIII.—In varying measure around the world men have granted each other civil and religious liberties—I will strive to uphold and extend those liberties.

IX.—It is not enough to live and let live—I will live and help live.

X.—With malice toward none, with charity for all, with firmness in the right as God gives me to see the right, I will spend my life and all to upbuild the commonwealth of the children of God.

* * *

Dr. K. G. Britton's able and readable defence of modern poetry in our last issue has brought some violent denunciations as well as much appreciation: one faithful and loyal reader of the *Congregational Quarterly* announced that it was the first time since its foundation in 1923 that the journal had stumbled. Would we could think so! Seeing that on occasion we have criticized modern poetry, it was only right that we should print so competent a defence.

We are still waiting, however, for this war to produce poems such as those which have lived on from 1914-1918 and are now part of literature. It cannot be said that Mr. Jack Lindsay's *Second Front* (Dakers, 3s. 6d.), "the first sustained poetic definition of the soldier of our war", is likely to be alive a generation hence. To compare these tortured lines with those in which Siegfried Sassoon's passionate hatred of war found expression, is to realize the extent of Mr. Lindsay's failure.

I find it too hard to write a song to be sung,

he declares, and we are regretfully obliged to agree with him. Mr. Lindsay's little volume, with H. D.'s *The Walls do not Fall* (Oxford Press, 3s. 6d.), we passed on to one of the younger generation with an eye for beauty in words and things. We cannot do better than quote the resulting comment on this Imagist writer, with a wonder what Mrs. Browning and Christina Rossetti would say when confronted by such verse by a member of their sex:

> Isn't H. D. a dreadful young person? Worse, I think, than Lindsay because, having a better background than Lindsay and, consequently, a better vocabulary, all she can do is to push her words together in heaps without rhyme, rhythm, or, often, reason. Just look at xxxi,
>
> > jottings of psychic numerical equations, runes, superstitions, evasions, invasion of the over-soul into a cup too brittle, a jar too circumscribed, a little too porous to contain the out-flowing of water-about-to-be-changed-to-wine

at the wedding; barren search, arrogance, over-confidence, pitiful reticence.

Why call it poetry? Why not write it all in one line (decently punctuated) or invent a new style called "Collections of one, two, three syllable words suitable for self-hypnotism"? Perhaps she has been reading too much oriental literature, and seeks to imitate its elusive, philosophic calm; but what is acceptable as a translation of another country's poetry shows only high pretensions and weak knees when trying to stand on legs of its own.

On Mr. Lindsay's poems the comment was:

Perhaps something may come out of his need to grapple with words, but it is a pity these puny scratches upon the wall of history should ever be deemed worthy of publication. Or are we really so poor that they are all we merit? These bunches of words, ill assorted in colour, size, and shape, and with no binding thread of thought, what are they but smudges made by the fingers of one who doesn't know how to use his hand? Still, perhaps one should pray of poetry, as well as husbands, "but e'er a one, Catherine, than ne'er a one, Catherine".

* * *

COPIES of the Index for 1944 can be had on application to the publishers. Several readers have requested that a fuller Index, comprising subjects as well as writers, should be supplied. We think there is much to be said for the suggestion, and hope to be able to meet it when the paper situation becomes easier.

* * *

THE Rev. H. G. Newsham, of Edinburgh, invites readers to put a date to this extract from a speech:

There are a good many people who sometimes complain that we do not preach as our fathers preached. I sometimes wish that we had the eloquence and the fire of some of the men who have spoken, within my memory even, on the platform of the Congregational Union. People sometimes tell us that if ——, and ——, and ——, and ——, were living now they would not wield the power which they wielded fifty years ago. I do not believe it. They would not preach now as they preached fifty years ago . . . *they* did not preach as *their* fathers did fifty years before.

The speech was delivered by R. W. Dale in the Free Trade Hall, Manchester, at the Jubilee Celebrations of the Congregational Union of England and Wales on 5th October, 1881.

* * *

AN Australian reader rebukes us, probably with justice, for leaving Macartney out of our Australia XI. On reflection we think he is

right, and Ponsford will have to go: the crowd certainly would prefer to see the "Governor-General".

* * *

A WARNING to preachers from an American Court, where a husband was charged with desertion:

"Why did you leave your wife?"

"She talks and talks. She talks morning, noon, and night".

"Well, what does she talk about?"

"She don't say".

* * *

IT must have been a candidate for the police force from a Police College who, asked, "If you were being pursued along a high road by gangsters in a car doing sixty miles an hour, what would you do?", replied succinctly, "Eighty".

This brings to mind the Negro giving evidence:

"Did you hear the shot fired?"

"Yes, suh; I heard it twice".

"Heard it twice? What do you mean?"

"I heard it fost time when it passed me, and I heard it second time when ah passed it".

* * *

THESE words from Mr. J. Middleton Murry's *Adam and Eve* may serve as a footnote to Dr. Franks's article, "Recent Trends in Theology" within:

> Paul was a very great man indeed. But you have to go beyond him now to regenerate Christianity. The desperate effort of a Karl Barth to rejuvenate Protestantism by a second commentary on Romans, four hundred years after Luther's, is manifestly doomed to failure. You cannot reinvigorate the dying stock by reinoculating it with the virus of its disease. The last convulsive attempt of Protestantism to save itself by creating a new and deeper chasm between the natural order and the supernatural cannot maintain itself. It is a monument of contemporary despair. From Luther to Barth the wheel is turned full circle. It is a further evidence, if any further were needed, that we must begin again. Instead of handing the natural order over to the Devil, once again, and more completely than before, we must set ourselves to regenerate the natural order, where and how we can. The most important place is at the beginning.

TRENDS IN RECENT THEOLOGY

By Principal R. S. Franks, M.A., D.Litt., LL.D.

There can be no doubt whatever that the storm-centre in recent theology is Karl Barth. By his remarkable *Commentary on Romans,* first published in 1918, and his subsequent theological work upon a very large scale, Barth has not only formed a strong school on the Continent, in England, and in America, but he has also powerfully influenced many who would hesitate to call themselves Barthians. He has done more than this: he has compelled people to take sides. If one does not agree with Barth, at least one cannot ignore him. I am reminded of Macaulay's lines:

> And now the cry is Astur,
> And lo, the ranks divide.

For or against Barth: that has been the question. Some strongly for him, some equally strongly against him; and a great many, we will not say halting between two opinions, but rather moved from the place where they were before, by concessions made to Barth, on the one hand, and definite repulsions also caused by him, on the other.

What, then, is the character of the Barthian theology, which has made it such a bone of contention? The most general description of it is that it is a reaction to Calvin after a period in which men rejoiced to have emancipated themselves from his influence. There has been a double swing of the pendulum, first away from Calvin and then back to Calvin. Now, according to Newton's third law of motion, Action and Reaction are equal and opposite. That law does not indeed operate strictly in the sphere of the spirit. Here no return upon an earlier stage is ever absolute. Time has flowed on; and when the return is made, it is found that it is a return with a difference. We shall see that this is the case with Barth's return to Calvin.

Nevertheless, there is sufficient resemblance between the natural order and the spiritual order for Newton's maxim to be taken as a rough guide even in the world of the spirit; and so I propose to utilize it to divide my subject thus:

> (1) *The Reaction from Calvin;* (2) balancing that, *The Reaction to Calvin.* These two divisions will take us from Calvin to Barth. After them (3) I propose to say something of the *impact of Barth* on theology since his *Romans* was published.

I. The Reaction from Calvin. Calvin is without doubt the greatest theologian produced by the Reformation. Through his work Protestantism had for the first time a system of theology complete in all its parts, which enabled the new movement to stand its ground in the world of thought over against the massive system of medieval scholasticism with its high point in the *Summa Theologica* of St. Thomas Aquinas. I do not want, or need, to go very fully into Calvinism, with which I assume most of my readers are in general sufficiently familiar. It forms the background of most genuinely Protestant thought in England and America since the sixteenth century. In a word, in those countries Calvin and Protestant orthodoxy are one and the same thing; so that a departure, conscious or unconscious, from Calvin means a departure from Protestant orthodoxy. And, whether we are orthodox or unorthodox, we all of us have a pretty good idea where orthodoxy stands: in other words, we all of us know the general outlines of the Calvinistic theology, whether we accept it or reject it.

But a few things require to be said, in order to bring our general and vague ideas to a sharper focus. First of all, it is to be noted that Calvin meant his famous *Institutes* to be a key to Holy Scripture, enabling men to divide and handle aright the Word of God. Next, observe that the full title is *Institutes of the Christian Religion,* and that Calvin starts from the religious relation of man to God, in which God is the Giver, and man the receiver of every good gift. Calvin follows St. Paul in holding that God is revealed both in nature and in the mind and conscience of man; but he teaches that this primal revelation has been obscured by sin, and that consequently a second revelation was necessary, which God has given in the Scriptures, attested as they are by the inward witness of His Spirit in our hearts.

In interpreting Scripture Calvin first follows Augustine in his doctrine of the total corruption of man through the Fall of Adam; then he goes on to the remedy provided by God in Christ, which he expounds in agreement with the Creeds as implying (1) the doctrine of the Trinity and (2) that of the Incarnation. Upon this basis he speaks of Christ as Prophet, Priest, and King. As Prophet He reveals God; as Priest He makes satisfaction for man's sin; and as King He is the Head of the Church and the Lord of believers. This is the point where Calvin introduces the special doctrines of the Reformation. The Holy Spirit creates faith in Christ: by faith comes justification, which is accompanied by sanctification: Calvin shows how this works out in the Christian life.

Those who do not believe upon Christ remain under the Divine condemnation which God's justice pronounces upon sinners.

Moreover, God in His Absolute Sovereignty has predestined some to be saved, but has reprobated others: an awful decree, said Calvin, but a decree it is: there can be no arguing with the absoluteness of God. Calvin here follows St. Paul in *Rom.* 9, Augustine in his works against the Pelagians, and Luther in his *On the Bondage of the Will.*

Calvin ends his work with a doctrine of the Church. It is the sphere in which the Holy Spirit works through the Word of God as preached and the Sacraments as celebrated by the Christian ministry. The Sacraments, says Calvin, accompany the Word, representing its promises to the life as if in a picture.

The success of Calvinism was immense. In the sixteenth century the Protestantism of Switzerland, France, Holland, England, and Scotland became Calvinistic. Even in the Church of England, least Reformed of all Protestant Churches, the reigning theology in the sixteenth century was that of Calvin. Only in Germany did the influence of Melancthon result in a rival Protestant doctrine which found more place for human freedom, in spite of Luther's predestinarianism in *On the Bondage of the Will.* For the purposes of this essay I shall not go into the controversies between Lutherans and Calvinists, but will keep the ground of the Reformed Churches, owing allegiance at first all of them to Calvin.

Calvin's reign over the Reformed Churches was not, however, undisputed. It will be remembered that Luther's book was a reply to another work on the Freedom of the Will, the author of which was the famous Erasmus, whose ideas on the matter of Reformation were so very different from Luther's: he represented a humanistic kind of Christianity, whose emphasis was on ethics and the example of Christ. Beyond this, he stood for a rational type of thought which found Christianity and the best ancient philosophy to harmonize well together: it was the kind of thing that goes back to the early Apologists of the second century and subsequent thinkers like Clement of Alexandria and Origen.

The influence of Erasmus continued as an undercurrent in Holland even after Calvinism had become dominant there; and it presently came to the surface in Arminianism, which was not indeed a theology as liberal as that of Erasmus, but all the same diverged from Calvinism on the critical points of Divine predestination and the freedom of the will. In the seventeenth century the Church of England went over to Arminianism, largely under the influence of Laud. But the full development of Erasmian principles, which went further than ever Erasmus himself had gone in the direction of rationalism, was the English Deism of the latter part of the seventeenth and the earlier part of the eighteenth century: its watchwords were "The gospel as old as the Creation" and

"Christianity not mysterious". Deism was in principle a return to the position of the early Apologists, which saw in the gospel simply a renewal of the original revelation of God made in man's endowment with reason, a renewal made necessary because man had disobeyed his reason and had become subject to the power of the senses. This form of thought spread from England to the Continent, where it was called the Illumination; and by the end of the eighteenth century it was everywhere powerful. We must try to understand this remarkable phenomenon. What was it that turned men so strongly back from Calvinism to the rationalism of the Apologists? There were two principal causes. One was a distaste for the endless quarrels within Christianity, between Romanists and Protestants and between different types of Protestantism. The other, and it is very important, was the advent of modern science in Newton's *Principia* and of modern philosophy in Descartes and his successors. The Deists sought for a form of Christianity which would agree well with modern science and philosophy, and would deliver men from the controversies in which the Christian Church seemed to be hopelessly entangled. But, of course, they were called upon to justify their own position. It was certainly not the Christianity of Augustine, Luther, and Calvin: was it the Christianity of the New Testament?

The answer to this question was found in Biblical Criticism. The Deists argued that their theology was indeed that of the New Testament when it was properly understood. The centre of the New Testament was to be found in the gospels. The epistles were, as Locke said, an "accommodation" of the original teaching of Christ to the conditions and thought of the Jewish and Pagan converts made by Christian missionary enterprise in the first century. The ideas of the Deists were continued with even greater vigour and rigour by the Illumination in Germany. By the end of the eighteenth century the battle was fairly joined all along the line. We may say that there were two fundamental questions, which, however, were closely intertwined. They were the question of the centre of Christianity—Jesus or Paul, and the question of its circumference—Is Christianity broadly ethical and rational or narrowly dogmatic and supra-rational?

The Liberal theology of the nineteenth century sought to mediate between the two alternatives. Schleiermacher found a new starting-point for theology by going back to Calvin's idea of religion as the way in which we depend upon God. He gave over the study of the world of nature to science, and developed his doctrine along the lines of psychology and history. There is in man everywhere a feeling of immediate dependence upon God, but it is thwarted by the claims of the senses: only Christ was able to live

in complete dependence upon God, but thereby He began a new form of life in which His influence spreads to others. This is the Church, the sphere of redemption, where the Spirit of Christ reigns as the common spirit of the fellowship.

Schleiermacher dominated the first half of the nineteenth century in Germany, not indeed without much opposition from orthodoxy. But in the second half a new and powerful theologian came upon the scene who displaced Schleiermacher from his position of pre-eminence, and gathered a great school round himself, again not without much opposition. This was Albrecht Ritschl, who, continuing the method of interpreting Christianity through psychology and history, endeavoured to keep closer to the New Testament, so as to preserve a more positive content in Christian doctrine.

Ritschl taught that religion is a *value-judgment*. Science considers the world in a purely disinterested way. But Religion, like Ethics, considers the interest of the world to us. Ethics is interested from the point of view of man's conduct in society: Religion is interested in so far as we need the help of God. In Religion we value everything in so far as it enables us to take hold of God's help, which we need to maintain our spiritual life against the opposing forces of nature and of human society, spoiled as that is by sin.

The chief place where Ritschl advanced beyond Schleiermacher was in selecting the idea of the Kingdom of God as the central principle, not only of the New, but also of the Old Testament. The hope of the Kingdom of God, he maintained, was the great heritage that the Old Testament handed on to the New; and it was the fundamental theme of the preaching of Jesus. Now, it is most important to apprehend what Ritschl understood by the Kingdom of God: it meant for him a community of men under the rule of God serving each other in love. Of this Kingdom Christ is the Founder; and in Him God Himself is manifest, ruling over His Kingdom. Christ is God's plenipotentiary in the world: as Ritschl himself put it, He has for us the religious value of God.

The Kingdom of God, then, is the Christian Society. The Church, with its Sacraments, is its worshipping aspect. In the Church the Gospel is preached, whose message is the forgiveness of sins and a consequent liberation from the power of the world, so that even here and now we have eternal life.

The Ritschlian theology had an enormous success. Its consequences were worked out in all sorts of ways: in lives of Christ which exhibited Him as the Revealer of God's Fatherhood and the example of self-sacrificing Love; in books on the Social Gospel and Christian ethics; and in a general liberalizing of Christian thought, which was satisfied that, if the husk of ancient dogma had been stripped off, the kernel of Christianity remained intact.

II. The Return to Calvin. The first signs of a dissatisfaction with the Ritschlian theology, other than that of the orthodoxy which had always frowned upon it, as upon that of Schleiermacher before it, appeared when Schweitzer published his famous book, *The Quest of the Historical Jesus*. He denied that Jesus meant by the Kingdom of God a community of men serving each other in love: he said the Kingdom of God in both Old and New Testaments was an eschatological idea. In other words, it had nothing to do with the present life, but was an affair of the future, something to be brought in by Divine intervention at the end of the world. The ethic of Jesus, Schweitzer said, was an *interim ethic*, rules for daily life in the short period till the end should come. Jesus was no social reformer, but rather an apocalyptic visionary.

Next is to be mentioned another famous book, Rudolf Otto's *The Idea of the Holy*. This aimed at deepening the idea of religion. Its essence was awe before the supernatural or, as Otto called it, the *numinous*. It is the experience in which man shudders and yet is fascinated, realizing the presence and power of the Divine.

Otto's book was first published in Germany during the last Great War; and that brings me to the last factor making for a reaction in theology, the most important factor of all, that war itself. It produced an immense shaking and questioning of the ideas which had been dominant before it. The Liberalism in theology of which I have been speaking was one aspect only of the Liberalism which had dominated the nineteenth century. Men had believed in progress, in an inevitable and steady upward evolution from savagery to civilization, and had found the focus of this movement in the Christian social gospel. Was it all wrong? Was there any such thing as progress? Had it not been well said that humanity advances, but man remains ever the same?

Barth's *Romans* answered all these questions in the affirmative. Christian Liberalism had been an empty dream. Back to St. Paul. Back to Calvin. It was no accident that Barth's manifesto took the form of a commentary on *Romans;* and what more natural than that, as a Swiss theologian, he should look to Calvin as the interpreter of Paul?

Barth protested against the theology of Christian experience. We must begin not from man, but from God. Between God and man there is an infinite gulf, which can never be crossed from our side. We must abandon all attempts to reduce God to the categories of our own reason, and listen simply to what He himself says. Barth's theology is a theology of the Word of God. His first principle is, Thus saith the Lord: *Deus dixit*. Now the Word of God first meets us in the word of man in our own day: that is, as Christian preaching. But Christian preaching is authoritative

because it takes place in strict dependence on the Word of God as it stands in Holy Scripture on the testimony of prophets and apostles, who first received it by direct Divine revelation.

What exactly is the Word of God? The answer to this question takes us into the very heart of Barth's theology: (1) The Word of God is God revealing Himself, first of all and fundamentally as Lord and *Sovereign;* (2) God reveals Himself to man in the relation of *I and thou*—He speaks as I and says Thou, claiming man's obedience as the subject of His Lordship; (3) He reveals Himself further as the Holy *Trinity* of Father, Son, and Holy Ghost; (4) God's revelation of Himself was only made possible by the *Incarnation.* All other revelation of God in history is related to the Incarnation only as prophecy to fulfilment: to put the matter picturesquely, it is related as Advent to Christmas. Barth understands the Incarnation, as he does the Trinity, in full agreement with the historical creeds of the Church.

Now we come to the point where Barth opposes himself most sharply to the form of theology that emanates from Schleiermacher and was further developed by Otto. He admits that there is in man an awe before the Altogether Other than himself, and a dependence upon this Other for help. This is religion; but it is *not* Christianity. Religion is simply man's search for God which can never find Him, since it is made in man's own strength. Man can never merely by his own volition become a hearer and doer of the Word of God. Communion with God is possible only through sovereign grace, which creates in man faith and obedience. Here we come to Barth's famous doctrine of *Krisis* or Judgment. The Word of God demands decision. Christ presented in it is *contemporaneous* with ourselves. We stand face to face with God in Him.

Barth, accordingly, calls his theology a theology of *Krisis*: its aim is to make the sovereignty of God effective in preaching, in the hearer of preaching, and in the Church as a whole. To give God the glory, that is the sum and substance of theology and of the Christian life. Theology cannot move amid abstractions, in the æsthetic enjoyment of high speculation: it has to do with our life and destiny, and must always keep in view the actual situation at the moment.

There is no need to go into fuller detail. The rest of Barth's theology may be described as a return to Calvinistic orthodoxy. He is orthodox on the total corruption of human nature by sin, orthodox on the doctrine of the Atonement, orthodox on the doctrine of the Church and the Sacraments. What is modern is the angle from which all these things are presented through the idea of *Krisis.*

III. The impact of Barth on theology. (1) Barth's *direct influence;* (2) his *indirect influence;* (3) *opposition* to Barth.

(1) *Barth's direct influence.* On the Continent a powerful school has been formed around his name, the most important theologian in which—a notable second to Barth himself—is Emil Brunner, who has written many works. Perhaps the most important is *The Mediator,* defending the orthodox doctrines of the Incarnation and the Atonement, and vehemently attacking all modernism. Brunner is a little kinder to human reason than Barth, but we need not split hairs: in the broad effect they are at one, and Brunner has done much to advance the cause of Barthianism by working out its consequences in fields where Barth himself has made no contribution.

I think I ought also to mention the interesting and curious case of Rudolf Bultmann, who has managed to combine the Barthian point of view in theology with a thoroughgoing historical scepticism about the life of Jesus. It was a natural enough development. Barth emphasizes Paul's text—"If we have known Christ after the flesh now know we him so no more"; and he says (on *Rom.* 1^{1-7}) that the radiations by which the Divine revelation in Jesus manifests itself in history, even if they are called "the life of Jesus", are not the revelation itself: it altogether transcends them:

> Jesus as the Christ can only be understood within the sphere of historical vision as a problem or a myth.

Barth has had a considerable following in England. I mention some of the books I have read myself. Dr. F. W. Camfield's *Revelation and the Holy Spirit* is a fine exposition of the Barthian doctrine of inspiration and testimony. Dr. Martyn Lloyd-Jones's small but powerful book, *The Plight of Man and the Power of God,* sets forth the Barthian doctrine of sin and the complete inability of man to do anything to save himself. In *The Nature of Catholicity* the Rev. D. T. Jenkins brilliantly expounds the Barthian doctrine of the apostolic testimony to Jesus Christ, which like Barth he takes to be tantamount to the Christology of the great Creeds. Finally, my successor at Western College, Dr. Lovell Cocks, has published a very noble treatise, *By Faith Alone,* covering pretty much the whole field of theology; it is distinctly Barthian in character, though leaning on points of difference more to Brunner than Barth. There must be many more such works; but these are what happen to have come under my own notice. I do not include Dr. Niebuhr's Gifford lectures, which I have also read; since, though they show the influence of Barth, they are by no means completely Barthian.

(2) *Barth's indirect influence.* This has been even greater

than the direct. A swing back to orthodoxy is visible in many quarters where the specific note of Barthianism is wanting. But there can be no doubt about connecting this reaction with Barth. Many years ago I remember H. G. Wood, now Professor of Theology in Birmingham University, saying to me that he "liked Barth's *Romans*"; while quite recently he said in my company that a more positive statement of Christianity had been necessary, and that Barth had brought it about.

I see further marks of Barth's influence in the recent emphasis on the Christian tradition: many letters in the *Christian World*, the religious newspaper which I regularly see, have betrayed this interest among young Congregationalists. Especially has there been a return to the doctrines of the Reformation, and amongst Congregationalists to the special form which these took in men like John Owen.

Yet another manifestation of Barth's influence has been in the sudden interest taken in the Danish philosopher Kierkegaard, whose work about a hundred years ago was to break with the then reigning system of Hegelianism, because it rationalized Christianity, and to emphasize the *paradox* in Christian belief. Kierkegaard powerfully influenced Barth in his earlier years, and so this formative influence began to be the subject of an intensive study which has culminated in Dr. Lowrie's magnificent life of Kierkegaard, and in the translations of Kierkegaard's works.

(3) *Opposition to Barth.* It has been said many times by Barthians and traditionalists in recent years that Liberal theology is completely dead; but this is an overstatement. It is as hard to kill as the fabled Hydra. Put to death many times by its adversaries, it still survives; and that for a very simple reason. *The causes which produced it still exist.* The dominance of the scientific point of view becomes ever greater and greater; and the problems raised by historical criticism become ever more and more acute. Also, the philosophical instinct towards a unification of knowledge remains strong in the human mind; and it is not enough simply to condemn reason and send it into a corner as a naughty boy, as the Barthians do. Reason has a way of coming out of the corner and behaving as an *enfant terrible*, whether we like it or not. An example of this has come under my notice recently. Some little time ago Dr. C. J. Cadoux published *The Case for Liberal Evangelicalism*, which Professor T. W. Manson described as the swan-song of Modernism. But the swan has sung again: only the other day did I receive a copy of Dr. Cadoux's *A Pilgrim's Further Progress: Dialogues on Christian Teaching*. I have besides Dr. P. G. S. Hopwood's *A Testament of Faith*, published in 1939. Perhaps I might also refer to a little book by the late H. Bulcock,

A Modern Churchman's Manual (1941): he had already written other and larger works of the same tendency, but this is an excellent short exposition.

So much then for Liberalism as such and its opposition to Barth. But there is one point, on which many who share his regard for Christian tradition yet part company with him. They are not satisfied with his complete negation of reason or with his insistence, after Kierkegaard, that Christianity is a paradox. And so, while desiring to be orthodox, they have been driven back to a more rational form of orthodoxy. Need I say that I refer to the new interest in St. Thomas Aquinas, even among Protestants? It is not only Continental scholars like Gilson and Maritain who bid us return to him. But also British philosophers like A. E. Taylor and quite recently Austin Farrer sing his praises. "The Thomists ask the right questions", says Mr. Farrer, while Professor Taylor says:

> If we are not all professed Thomists, we are all, I believe, agreed to recognize in St. Thomas one of the great master philosophers of human history whose thought is part of the permanent inheritance of civilized Europeans and whose influence is still living and salutary.

Aquinas is at one with Barth in his reverence for the authority of Scripture and his regard for the creeds; though naturally as a medieval theologian he builds a very different theology on these bases from either that of Barth or his master Calvin. But he differs from Barth in his respect for philosophy and natural theology: his maxim is that grace does not destroy but perfects nature, and everywhere he attaches the supernatural theology of revelation to a firm basis of natural theology of a philosophical character. Consequently, St. Thomas offers much happier guidance than does Barth to those who want to be loyal to Christian tradition, and yet preserve a regard for reason. It may be added that Calvin himself is not against reason to the extent that Barth is, so that it is possible to be influenced by Barth to return to Calvin, and still maintain a natural theology. It is Luther, not Calvin, who is here Barth's predecessor: in his rough way he called reason a harlot, and declared that theology and Aristotle could never come to terms.

I recognize that I have by no means covered all the ground. I have said nothing about the Anglo-Catholics who did not need to be taught by Barth to respect tradition and the Creeds, but go their own way, which is not his. Also, the illustrations I have given of modern thought have been taken almost exclusively from the literature of Congregationalism, as far as England is concerned. But still they are a sufficient sample to show the way things have been moving.

Last of all, then, I must put in a word or two on my own part. In *Types of Modern Theology* H. R. Mackintosh says of Barth: "In him we have incontestably the greatest figure in Christian theology that has appeared for decades". If we judge by results, there is some justification for this statement. Barth has unquestionably troubled the waters, and has set going an immense movement of reaction. But I am inclined to think that he is to be compared to the detonator which starts the explosion but itself provides only a small part of it. When Barth wrote *Romans* things were ripe for a reaction in theology; and he brought it about by the impression of the forceful and arresting language which he used, and by the provocative character of his thought. In my judgment, the man that he most resembles is Thomas Carlyle. There is the same force, the same provocativeness, and the same love of bizarre and distorted expression: both of them put language on the rack to make it say what they mean. Barth is without doubt dynamic: the controversy round about him proves that. But I do not think that as a constructive theologian he is to be classed with Aquinas, Calvin, Schleiermacher, or Ritschl. The positive theology he teaches is that of Calvin, from which he hardly deviates by a hair's-breadth. All that he has done is to provide a new approach by which the modern theologian, recognizing all that has happened since Calvin, may nevertheless get back to him and feel happy about doing so. That is not a small thing. Calvin seemed dead, at any rate among Congregationalists, who prided themselves on having escaped from his power. But Barth has waved his magic wand; and lo, Calvin is alive again, very much alive. I actually found a young Methodist quite recently taking Calvin for the subject of the special study required of him before ordination. What would that great Arminian, John Wesley, have said, who hated Calvin and all his works?

Finally, I do not think that Barth will in the end be able to suppress reason. He says in his *Church Dogmatic* that there are fundamentally only two types of Christian theology, the Pauline and the Apologist of the second century. Paul founded his theology on the inspiration of the Holy Spirit, the Apologists sought to equate Christianity and Logos or Reason. But in view of *Rom.* 1 and 2 it is erroneous to say that Paul did not respect reason: these chapters are the starting-point of all natural theology in the Christian Church ever since. And the Apologists began a work which is necessary if Christianity is to live and work in the world. I myself believe in a Logos theology, and think that the future of Christianity lies that way. I regard Barth as a great spellbinder, but I believe that the Church will presently free itself from the spell and return to saner ways of thought.

THE PRESS AND THE PULPIT[1]

By the late Alfred Gordon Robbins.

The relationship between the Press and the pulpit has many sides, of which the historical is not the least interesting or important. From very early times the universal Church kept a controlling hand on the free expression of opinion, spoken or written. The first proscription, indeed, dates back to a thousand years before the Reformation, and the climax of orthodox zeal was reflected in the glare of the bonfires lighted by the Inquisition. The invention of printing magnified the problem a thousandfold, and the Church sought the aid of the secular arm in attempting to obtain a tight grip of the printed word. The printing press made possible a far wider and cheaper diffusion of reading matter than before, and the Church introduced the *Index Librorum Prohibitorum,* a list of publications which ecclesiastical authority forbade its members to read or possess on grounds of doctrine or morals. The *Index,* which includes in its broad sweep newspapers as well as books, is still part of the machinery of the Roman Catholic Church, although its operation in the test case of the semi-official organs of the Vatican seemed a model of restraint compared with the experience of their next-door neighbours under the censorship of Fascist Italy.

In England Henry VIII made such a clean sweep of the old order as to vest in the Crown a predominant share of this, as of every other, activity of the Church. The new Church of England was, however, allowed some say in the control of the productions of the printing press, first by the Tudor censorship and then by the Stuart system of licensing under the authority of the Star Chamber. The Archbishop of Canterbury and other high ecclesiastics had considerable powers of repression, and the odd way in which Crown and Church exercised their joint overlordship was shown by the action of Charles I in giving the printer of one of the earliest English newspapers the right of publishing foreign news on the payment of £10 a year towards the repair of St. Paul's Cathedral. The doctrine of the liberty of the Press was established in 1695, when the Church of England was deprived of its power of veto in the realm of popular knowledge—a power which has never been restored to it and which, indeed, it has made no attempt in two and a half centuries to repossess.

The close association between the Church and the Press in the early days of printing is suggested by a curious survival in the newspaper offices of today. Every department, and in recent times

[1] A paper prepared for delivery at the Hampstead Garden Suburb Free Church.

even the editorial staff, has its chapel and its father of the chapel. The chapel is the traditional name of the industrial and social fellowship of compositors and other crafts, and the father of the chapel is its elected head. In less regenerate days those which met on licensed premises were known as wet chapels, but the holders of this paradoxical title seem to have died out. One theory of the origin of the name is that it is derived from the fact that Caxton, the first English printer, set up his press in the precincts of Westminster Abbey. There has unhappily to be set against this theory the certain fact that the term was also used in the early days of the French trade. In fact, the name is so ancient that as long ago as 1683 the alternative explanation was offered that some great churchman had pronounced that printing houses produced so many books of divinity that they should be given the reverend title of chapels.

However that may be, there is undoubted evidence of the strong religious strain which from the first ran through the association of the Church and the printing press. Although the Church, foreseeing the danger of damage to its highest interests, took steps to control the new invention, it was not slow to realize that the printing press was capable of being turned to its own advantage. The first advertisement known to have been printed in England was issued by Caxton in 1480 to announce his publication of a service book containing the Salisbury use. The first English book actually printed in this country three years before was a secular work, *Sayings of the Philosophers,* but religion was the subject of a large proportion of the seventy-one books which bore Caxton's imprint —a far higher ratio in fact, than will be found in any publisher's list today, except that of a house exclusively concerned with devotional literature. There poured from the Westminster printing house what must then have seemed an abundant as well as precious stream of service-books for priests, sermons for preachers, and copies of *The Golden Legend* for clerks.

This religious strain running through the productions of the printing press has continued to the present day. It may seem surprising, but it is none the less true, that in the classified index of any directory of the Press many more periodicals appear under the heading "religious" than under any other. The province of religious publications, quite apart from books, is vast; it ranges from weekly newspapers and monthly and quarterly reviews to the almost uncountable legions of diocesan and parish magazines and missionary journals. For example, the regular print of the standardized insets, around which parish magazines are commonly built, runs into hundreds of thousands. The oldest surviving religious periodical seems to be the *Methodist Magazine,* founded under another title by John Wesley in 1778. A century and a half

ago the founders of the *Evangelical Magazine* announced that among its aims were the filling up of the intervals between its readers' religious duties and necessary avocations and the giving of well-authenticated details of triumphant deaths and remarkable providences. Thus early in fact the religious Press set out to fill the dual rôle, universally accepted by the newspaper of today, of providing news as well as opinion.

Actually the first religious journal which could fairly claim to be a newspaper was the still surviving *Record,* founded in 1828 by Evangelical Churchmen. The admirable use to which a commercially successful religious Press can be put was shown by the *Christian Witness,* started exactly a hundred years ago as the official Congregational monthly[2]. The profits which accrued from it and from the *Christian Penny Magazine* were given to a fund, which still exists, for aged Congregational ministers. Unhappily for the beneficiaries of this eminently Victorian gesture, both publications have ceased to exist, presumably for the sordid but sufficient reason that they ceased to pay their way. The casualty list among religious papers has been very high—at least as heavy as that among the general Press, which has a far bigger graveyard in proportion to its size than probably any other calling. The late Archbishop of Canterbury was one of those who could testify to the risks and chances of religious journalism, as he led a progressive Anglican group in establishing *The Challenge* in 1914 and saw it expire eight years after the admittedly unlucky year of its birth[3].

The Churches on the whole seem wisely to have steered clear of the financial and other embarrassments of newspaper proprietorship, but there are two notable exceptions, the *Baptist Times* and the *War Cry,* which are owned by the Baptist Union and the Salvation Army respectively. While no responsible journalist accepts the shallow conception that a newspaper exists merely to give the public what it wants, it is true that, if it wishes to flourish and perform its allotted service, it has to study the susceptibilities of its readers and sometimes even bow to their prejudices. Well on into mid-Victorian times strict and unbending Nonconformists had an almost fanatical objection to fiction, as so unprovocative a novelist as Anthony Trollope was to discover. In the sixties of the last century the Editor of *Good Words* offered Trollope £1,000 for a new novel for serial publication in his monthly. When the Editor read the manuscript of *Rachel Ray* he paid £500 to be quit of his bargain rather than publish, according to the novelist's account, one of the early chapters in which there was some dancing. The barriers against fiction were removed by the *Christian World* with the serial publication of the highly respectable but now unread

[2] See Peel, *These Hundred Years.*
[3] His quarterly, *The Pilgrim,* suffered the same fate. [EDITOR.]

compositions of Emma Jane Worboise. The redoubtable James Clarke was the man who took the plunge, and other distinguished names on the editorial roll of the religious Press are Zachary Macaulay, Edward Miall, who proudly claimed in the *Nonconformist* that he presented through its pages the dissidence of dissent and the protestantism of the Protestant religion, R. H. Hutton, and Robertson Nicoll.

There is one gap in the ranks of the religious Press: it has never developed a daily paper in this country. The *Jewish Times* is not a fair example, as its readership is at least as strongly based on claims of race as on those of religion. Yet it is not easy to account for the failure of the British Press to produce a primarily religious daily, seeing that the organized licensed victuallers have their *Morning Advertiser,* the second oldest among the London morning papers, and that the horse-racing and greyhound interests manage to maintain their own sheets day by day, even in war-time. That an English-speaking religious daily can be successfully produced is shown by the *Christian Science Monitor,* which, though published in the United States, has a considerable circulation in this country, where it is esteemed for its daily sermon and other devotional features[4]. Still, it seems unlikely that such a venture will be attempted on this side of the Atlantic in times when at a conservative estimate a million pounds would have to be risked on the launching of a new daily paper. Some of the ground has been cut from under the feet of possible pioneers by the increasing space given by the lay mammoths to religious news and even devotional essays. These are a regular and prominent feature of *The Times* and the *Daily Telegraph,* which enlist for the purpose services of such marked ability that during my time in Printing House Square two of its religious editors went on to Bishoprics and a third to a Deanery.

The modern pulpit, in this country at all events, has found in the Press a valuable and possibly indispensable ally. Could not then the Press, rightly directed, perform the kind of service for which men and women have hitherto been accustomed to look to the pulpit? Carlyle thought that it could. One of several pointers he gave in that direction is this: "The true Church of England at this moment lies in the editors of its newspapers. These preach to the people daily, weekly". A later historian, Froude, declared in a public speech that the Press had inherited the old power of the Church to control, instruct, and discipline society. Few thoughtful observers today, and fewer journalists, would accept these *obiter dicta* as sound. The Press and the pulpit work in entirely different media, quite apart from the technical distinction between the printed and the spoken word. The different values observed

[4] But even more for its international news. [EDITOR.]

by Press and pulpit can be measured by the gulf between contemporary facts and eternal truths. The Press in fact is not, and never can be, a pulpit in the strict sense of the term. It can at best be a pew-opener. It can send men and women to the Churches, but from its very nature it cannot take their place.

For one thing, the mission of the pulpit is the positive one of showing the right way of life. The Press can hardly help itself in making a negative approach by laying its main emphasis on the risks attaching to the pursuit of wrong courses. The reader knows all about the normal. It is the unusual he wants to read about. The exception and not the rule is news. Far more space is given to the criminal doings of a minority than to the law-abiding habits of the vast majority. The newspaper which records a few divorce decrees as a matter of course does not recite in a parallel column the countless examples of happy marriage. There was a time when a familiar spectacle at religious gatherings was the production for the edification of the faithful of shocking examples of mankind, habitual drunkards, confirmed criminals, and the like, hopefully believed to be in the convalescent stage. The Press can be depended upon in these days to produce shocking examples enough and to spare, but such is the nature of human curiosity that it is to be feared that it publishes many more cases of downfall than of later rehabilitation.

The Press is a material entity dealing with the affairs of this world. The pulpit is a spiritual force looking beyond the visible horizon. The Carlyle-Froude theory, implying some sort of rivalry between two competing powers, is completely out of date. The truth is to be found somewhere about midway between the historians' arid view and Dean Stanley's playful description of a representative gathering of newspaper men as a kind of All-halloween or witches' sabbath, with its machinery of fairies, hobgoblins, and the like who appear at strange intervals and bring their various ministrations to bear on the direction of human affairs. What the Press, inevitably reflecting imperfect humanity, can do is to act as an acolyte to the pulpit by at least keeping its tone above the common level. As good a description of the purpose of a newspaper as any was given by a writer who lived nearly two thousand years before the journalistic profession came into existence: Euripides makes a character in *The Suppliants* say: "To give me information is thy office". The primary function of the Press is to inform; that of the Churches is to instruct.

The Press ought to know its limitations well enough by now. When the American paper, *The Salem Register,* was founded in 1802, it proclaimed the mission of the Press in simple rhymes which might very well be re-adopted by the whole English-speaking Press today:

Here shall the Press the People's right maintain
Unawed by influence and unbribed by gain;
Here patriot Truth her glorious precepts draw,
Pledged to Religion, Liberty, and Law.

Mark that religion, although then put first, is yet only one of three spheres in which the influence of the Press is to be potent for good. If the Press makes occasional appearances on the steps of the pulpit, it is in fact far more often seen in the witness-box.

If I have said more about the Press than about the pulpit, it is because I have been a practitioner of the one for the whole of my working life and appear in the other for the first time tonight. I may perhaps be permitted to say that I think that changes for the good have taken place in both since the beginning of the war. I detect a note of self-confidence in both which was lacking in the drab interval between the two wars. That increase of self-confidence seems to have been drawn from the large measure of faith and courage which the people as a whole have shown in their ordeal. I hope that the Press may be said to have made some contribution to the deeper seriousness which has come upon mankind. The ideals it has presented in its columns may not be the same as, or may have been expressed differently from, the ideals which are preached from the pulpit. But it is assuredly something to the good that a spirit of exaltation should be aroused by the setting forth even of temporal ideals. The Press seems to me to be returning to the standards of conduct which my father[5] never failed to set before journalist-beginners: "Never write a line to which you would be ashamed to sign your name, never one you would hesitate to show to your wife and children, and never one that you do not at the moment of writing believe to be true". That is in its simplest elements the code to which journalists should aspire and which, I am proud to say, many of them strive their utmost to achieve. To have striven and to have fallen short is better than not to have striven at all.

I cannot presume to discuss the ideals which in these revolutionary times should animate the pulpit. It is clear to me, however, that the higher they are and the more earnestly they are expressed, the greater is the chance of bringing back to the people their grand spiritual heritage, and by the same token of raising the tone of the Press to a pitch befitting an ally in such a cause. If Press and pulpit in the days to come make an effort commensurate with an unrivalled opportunity in their very different but clearly marked spheres, they can render a service to the nation and to humanity which, I humbly pray, may be pleasing in the sight of Almighty God.

[5] Sir Alfred Robbins.

POLITICAL IDEALS AND THE KINGDOM OF GOD

By Dr. Henry W. Clark, Broxbourne, Herts.

It may perhaps be well to make clear at the outset what the title of my paper means—or, more modestly, what I mean it to mean. It has no reference, certainly no direct reference, to recent controversies as to the rightness or wrongness of marriage or divorce between religion and politics. It is a fair assumption, I think, that the second of these two choices would secure few or no votes from readers of this journal. But it is a larger and more fundamental issue that I want to discuss—Can a State really be Christian? (I use the term "State", of course, in its usual sense.) One comes frequently during recent years within hearing of the contention that it is the business and the duty of the State to make its legislative programmes conform to and embody religious ideals; and those who maintain this appear to take for granted the possibility of doing it. Particular measures of reform are advocated on the ground that the line of action they inculcate would, in the case of individuals, be the Christian line—and State action, no less than individual action, ought to be and can be religious and Christian. In every legislative enactment which makes or seems to make for the greatest good of the greatest number, some advance is accomplished, it is said, towards bringing in the Kingdom of God; by consequence, every one who cares for bringing in the Kingdom of God ought to favour any legislative enactment which makes or seems to make for the greatest good of the greatest number. From the proposition (which is, of course, not disputable) that the mutual relations of men ought in the last resort to be regulated by the religious spirit, a quick passage, or rather flight, is performed to the much more disputable proposition that by means of legislation this desired end can be achieved; and so we are carried on to the conclusion that political and religious ideals are, or should be, one and the same thing.

The contention is attractive—the more attractive, at its first blush, in proportion to the greater nobleness of the mind to which it is presented. Plausible also it must be pronounced. But is it sound? Perhaps its very attractiveness and plausibility make it all the more incumbent on those whom it magnetizes to examine it closely in order to see whether they are not yielding assent too soon. Not even the prospective delight of forcing on the divinely-appointed Golden Age by means of the law's sharp-edged weapons

—not even the captivating winsomeness which glistens on the idea of Christianizing the State, the idea which has entranced not a few minds along the ages and the idea under whose spell so many young men see visions and so many old men dream dreams today—should make us refuse to consider the fundamental possibilities or impossibilities involved. Can religious ideals be realized in the political sphere, in the State as commonly understood? Can a State, understood in the ordinary sense, be Christian, understood in the full sense? I may as well take the plunge at once, and say that my own answer is "No". Let us see.

Leaving aside for the moment the question whether political and religious ideals can in any real sense coincide at all, the primary consideration is the familiar one that the State bases itself in the final issue on force. The consideration is familiar enough, I know; still, it is worth while to mark it, for I do not think its implications are always or indeed often recognized. The State bases itself in the final issue upon force. However great the likeness, however absolute the identity, we might ultimately discover between political and religious ideals, this would none the less be true; and this coercive element in all State action makes it impossible that any adjustment of one man's attitude or action towards another, resulting from the State's decision, should be of religious quality or rank. The State, in all its legislation, in all its administrative edicts, in everything that *qua* State it does, assumes a clash of interests, a conflict of desires and antagonisms, between individual and individual, between order and order, between class and class. It comes into existence and does its work, in fact, simply because there is not a sufficiency of voluntary action to keep things straight. Parliamentary laws, together with all the rest of the weapons which the State employs—the policeman and the Courts of Law standing in reserve behind—make men do what without compulsion they cannot be depended upon to do. Laws may be thoroughly beneficent and wise: for the members of the community they are nevertheless, from the moment when they are entered on the Statute-book, a command which rules out all voluntary, and consequently all moral, action. The State does not correct or purify, but supplants, the activities of the will. The choice between two alternatives is no longer available; and the real ultimate sources of actions correspondent to the laws lie henceforth in the laws' suggestions and prescriptions, not in individual minds. However many times such a legislating process be repeated, however far it be carried, it can do nothing at all to bring about a fulfilment of the religious ideal. For the very conception of such a fulfilment involves the idea of choice, on the part of those who fulfil, between two courses—the better and a worse; and it involves further, the idea that the choice is made on moral

grounds, *because* the one chosen is morally better and *because* the one repudiated is morally the worse. Religious ideals are fulfilled when a man, becoming conscious of a clash between his own interests and another's, resolves the discord in the way which the sense of right dictates. Religious ideals are fulfilled when a man, with power to help or hurt his brother, determines to help him, not because he must, but because as he stands mid-way between two alternatives, with no external force moving him to right or left, the inward forces move him to restrain the power of harming and to bid the power of helping freely do its work. The utmost that the State can accomplish is to produce an outward condition of things *looking like* what moral or religious motives and religious inspirations would produce. It can in some cases bid men, and secure their heed to its bidding, do what, if religious ideals possessed them, they would do. But imitation, be it ever so perfect, is imitation still. And in the very act of saying "You must", the State disables itself from any fulfilling of moral ideals as regards the relations between man and man. For the essence of a moral action is that it springs, not from without, but from within.

There is, under this head, yet another word to add. The State bases itself on force. But more than that. State action is often (and the more surely in proportion as the matters concerned are large and important) the use of compulsion by those who will not themselves be affected, in order to bring others to a certain line. It cannot therefore be contended that while obedience subsequent to the making of laws may not be a moral act, the actual *making* of the laws may, none the less, deserve the title. A man who, under the pressure of conscience, votes for a law which will entail upon himself some measure of self-sacrifice and loss, performs a moral act—granted. We may say that much. But that leaves us a long way from finding any moral or religious quality in the collective act which places a law upon the Statute-book of the land. For the collective decision of the community, as expressed at the polls or afterwards through the votes of its Parliamentary representatives, is to a great extent, and practically in every case—certainly in the great majority of important cases—the imposing upon others of a law which makes no demand upon those by whom it is actually passed. An example (the choice of it is not, of course, to be taken as indicating any opinion of its merits) will make the point clear. Suppose it is in contemplation to make the community's wealthier members provide out of their abundance increased social advantages for the poor. I may vote at the polling-booth for a Parliamentary candidate who, in his turn, will vote in the House of Commons for a super-tax upon incomes above a certain level—my own income and my chosen candidate's being both, let us suppose, below the given taxable point. Assuming now the

entire expediency of the resulting law, yet where in the whole process does a recognition of moral demands upon any individual, together with a moral response from that same individual, come in? And yet without these, how can one talk of fulfilling moral and religious ideals? A first party, namely "A", has instructed, or helped to instruct, a second party "B" that he is to vote for a law by which neither "A" nor "B" will be affected one whit, but which a third party "C" will have to obey, and whereby a fourth party "D" will profit. "A" has, in short, assisted to put upon another man a burden which he himself is not going to touch with so much as one of his fingers. To call the action of "A", "B", or "C" an action of moral quality is surely to misuse the term. And this, or something very like it, is what happens with by far the largest affairs of contemporary social legislation. A great proportion of it is not the acceptance, but the imposition, of obligations and of tasks. In the end, and at the most, it can all come, let me say once again, to this—to bringing about a condition of things *looking like* what would obtain if man were moved by moral ideals. But a real fulfilment of moral or religious ideals it is not.

One is, indeed—in view of considerations like these—carried far toward the conclusion that the State can only become religious by ceasing to be the State at all. At the exact moment, if it ever comes, when religious ideals take up the regulation of the mutual regulations of men and of *all* men, the State as we understand and see it will lose all its functions and pass away. The very conception of it, on its legislative side, can have no more meaning in the new world which will be then created. Organization, of course, there would still be, in some modified and minimum sense whereof (let us say) police regulation of traffic may be an illustration. So much must remain if only in order to prevent good folk from tumbling over one another in their passionate ambition to do kindly deeds. But the State will have disappeared. That such a consummation of things is an event to be earnestly desired by all Christian men needs hardly to be said. Religion in general, and Christianity in particular, are assuredly "anarchist" in the sense that government, of the kind under which human passions now compel us to live, is inconsistent with, and could find no place in, the ordering of the millenium for which we pray. Those who talk of Christianizing the State would do well to remember that, just because the State bases itself on force, the State must be, in view of religion and Christianity, merely provisional, a sort of Regent occupying the throne till the true Sovereign shall come. And it is clear that no adjustments made within a provisional and *interim* condition of things, let them be necessary and advantageous as they may, can be taken as marking a transition into an entirely different condition of things. Which is to say that

religiously-controlled ordering of affairs can never be the final outcome of political evolution: there is no possible passage-way from the second to the first; and to speak of the State "becoming Christian" is really to slip in the idea of substitution under cover of a word which conveys only the idea of growth. The whole business of political change, political development, political advance, is an adjustment of internal relations within a system which, as a whole, cannot in principle and essence become anything different from what it is. It is the setting up of new relations among constituent parts, not the creation of a new organism. Or it is, one might say, merely a fresh turn of the kaleidoscopic wheel —the binding and bounding circumference of the disc upon which the rearrangement goes on remaining exactly what it was before. No progress *within* the State can make the State transcend itself—yet only in this way could the Christianizing of the State be wrought. If a whole be itself non-religious, no shifting of its elements can indicate or produce a movement towards the realization of religious aims and ideals. A democratic evolution wears in this respect, it must be admitted, a deceptive look. As it goes on, the burdens of the heavy-laden are lightened, and the oppressed go free: the many enter into the enjoyment of possibilities and opportunities which have previously been the monopolies of the few: greed, or rather the expression and satisfaction of it, is restrained, and larger justice is done; and it is small wonder that enthusiastic watchers imagine themselves to be beholding the dawn of the acceptable year of the Lord. Yet, in reality, it is not even the prophetic heralding of it that they see. Through it all the State is still the State—fundamentally, and by its very nature, non-religious. (Of course, I do not for a moment get near saying anti-religious.) Its "becoming" can only unfold what was in it from the first; and from the first its potentialities were only along the line of wiser direction and employment of coercive power. Those are the limits it cannot pass. The State can become religious and Christian only by ceasing to be a State in the ordinary acceptation of the word.

Up to this point, however, it has been allowed, for purposes of argument, that political and religious ideals may be taken as being one and the same. All that has been said is reinforced tenfold when we turn to a critical examination of this crucial point. For a careful consideration of it must lead, I think, to the conclusion that the two ideals, so far from being one and the same, are and must remain as far from one another as the east is from the west. Political ideals, in fact (and this quite apart from the coercive methods whereby alone they can be realized), can never correspond, and for that matter ought not to correspond, with the

ideals which religion, and most emphatically with those which the Christian religion, sets up.

It is not necessary, in order to make the point, to elaborate theories of the State and its functions. Certain broad statements—statements which I think will not be disputed and which are sufficient for the present need—can easily be made. Clearly enough, political ideals involve on their negative side restraint of mutual harm, though this of course gets us no further than a policy of mere *laissez-faire*. On their positive side, political ideals involve such an attitude on the part of one man toward another as shall prevent any hindrance to the harmonious and successful working of the whole social body; and in all probability the most advanced social reformer would admit, or even claim, that within the four corners of some such definition his programme can find room. Certainly it is the well-being of the *whole* that political ideals are, in their very nature, set to further: the State has no title to pick out this or that individual, this or that set of individuals, and lavish upon one or the other any special favour: indeed the idea of the "collective body" is the dominant idea in the reforming programmes of our time, and it is precisely the most eager advocates of political change who strike most insistently upon that single chord. It is not the State's business to choose out some particular man, or to press home upon its own conscience the question how far it can stretch its activities in the direction of promoting his welfare. The greatest good of the greatest number—that is the motto embroidered on its flag. Further, for such self-sacrifice on the part of individuals as is implied in the adoption of the indicated attitude the State has a right to call, but not for any sacrifice other or greater than this. An individual may be summoned to subordinate his particular interests, in certain respects and up to a certain point, to the interests of the "whole"; but this demand must not be pushed too far, lest what is given to the "whole" with one hand should perchance be taken away with the other, and reform, overreaching itself in the effort to achieve an exaggerated completeness, be all undone again. As to all this there would probably be little or no dispute. In fine, the State has the right of calling upon each one of its members to do his *minimum* duty, and other right it has none. Moreover, into the reckoning up of what this duty is there enters the question of the average standard of the time, since the conception of the collective "good" and of what may be demanded for its attainment must not be stretched further than the limit which this standard fixes; and the supreme consideration is always with how restricted a demand the situation can be met.

But this is surely no adequate statement of the religious or Christian ideal of the relations between man and man. According to the Christian ideal, a man, precisely in proportion to his com-

prehension of what the Christian ideal is, or at any rate in proportion to his aspirations after fulfilling it, will outrun mere obligation; will minister of his substance even when he might without incurring actual blame withhold it; will seek out opportunities of assisting his fellow-men rather than sit idly by till an opportunity is offered to him or thrust upon him; will work overtime, as it were, in the service of his brethren, and volunteer for the tasks which he might ignore if he would. With ample authority has it been declared that the Christian, if compelled to run one mile, will add another to the score, and that if the law demands the surrender of his coat will hand over his cloak as well. The State can do no more than summon a man to perform his duty: the man who has seen the greatness and splendour of the Christian ideal knows that when he has performed his duty to the last jot and tittle he is an unprofitable servant still. In a way this is a religious commonplace; all the greater pity, then, that so many, in their ardent proclamation of the supposed identity between political and religious social ideals, appear to forget it. And the moment the commonplace comes within the circle of vision, the proclamation, ardent as it may have been, must surely fall silent from a shamed sense of having been futile and false. The man who is governed by Christian ideals practises a whole range of "extra" virtues which at the same time spring from and react upon a definite Christian culture, but for which the State, being what it is, has no right whatever to call. He does, one need not hesitate to say, many things which as a matter of actual obligation not even God has imposed upon him. Over and above its strict demands the religious ideal offers many suggestions which the religious man, in proportion to the intensity of his religiousness, will heed, even though no forfeiture of his religious status would be incurred if he did not. Nor does the average moral standard, in matters of men's mutual relationships, form part of the truly religious man's concern. The question for him is not how little will content the demands of the situation, but how much he can give without impairing the moral and spiritual reserves within his own nature on which ultimately his power of giving and doing depends.

Any attempt, therefore, at identifying religious and political ideals — any attempt at putting the idea of their identity into practice and using it as a guiding principle in legislative affairs— involves one of two things, or very possibly both of them together. This for the first and less serious one: if religious ideals as to men's mutual relations are appreciated in all their fullness, if those who assert the oneness of political and religious ideals really seek to force the first up to the level of the second, a quite intrusive and irrelevant element is introduced into political controversy—its

presence bringing about in its turn a by no means surprising irritation in many of the combatants, causing them to take up a much more thoroughly *non possumus* attitude than they might otherwise do, and so in the end retarding the upward movement instead of spurring it on. It is idle to blink the fact that the religious ideal does not appeal to everybody: it is idle to blink the fact that those to whom it does appeal have no right whatever, as members of the body politic, to force even an outward obedience to it upon whose whom it fails to win: and it is no matter for wonder if the man who is willing, or at least reluctantly willing, to do what the State has a real right to demand, but who is in no particular hurry to do anything more, should chafe—even to the point of postponing submission to the rightful demand as long as possible—when controversialists call upon the State to exercise a compulsion which it is *ultra vires* for the State to put forth. That is human nature. The hand often closes automatically when too much is asked. And it is well worth while for those who talk of the identity of religious and political ideals to ask themselves whether, by stretching the doctrine of the State's monitory rights over its members too far, they are not really retarding that progress which all the members of the State may be legitimately called upon to further. In all probability much of the bitterness of current political controversy enters in because the presence of an irrelevant intrusion is felt and resented on the field. Political and religious ideals are one, they say. But this, if words have any meaning, signifies that the State has the right to impose upon a man, as an absolute duty, what religion itself rather suggests than commands. Little wonder that not a few men make angry protest against what is really an injustice in religious guise.

Alternatively to this—or concurrently with this, for, in point of fact, both results stand out clearly for those who have eyes to see—(and this is the more serious result) the theory of identity between political and religious ideals, the effort at making the theory good, involves actual deterioration in the religious ideals professedly served, a dulling of religious aspiration in the highest sense, a growing forgetfulness of what religion really is. Involves these things at the long last, if you like—but inevitably. I know it is a serious thing to say. I say it all the same, willing to be, if it so must chance, a voice left to cry in the wilderness pretty much alone. I mean that the demands of Christianity, the very meaning of being a Christian, the central substance and content of the Christian system as to its doctrine and its spiritual discipline and all others of its facets and phases, must now be fitted (so it comes to be subconsciously felt if not consciously affirmed) into the conception of Christianity as a socially reforming power. And whatever cannot be so fitted is apt to be looked upon as a sort of

appendix lying as it were on an after-page which readers of the book need not trouble about unless they like. Christianity, in fact, easily becomes not much more than a superior philanthropy added to the older Ten Commandments and attested as authoritative by Christ's sign and seal.

It has seemed to me for a good many years past (how gladly would I find myself proved in the wrong!) that Christianity for not a few people has just been trying to save its face, as it were, to prove that it really has some useful function to perform in the general scheme of things, by concentrating on the furtherance of an earthly paradise rather than on the furtherance of an inward kingdom of holiness. The inevitable result is that the implications of the latter are shelved, or at least pushed into the background so far and dim that they hardly come into the picture at all. You cannot lay primary emphasis on secondary things without putting the real primaries actually below the secondaries. Christian social ideals and political ideals one and the same! Christianity proving itself and its usefulness by enlisting under the same flag as that which waves over the political armies! Well, listen: "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O, God!" Can you get that into the programme? "I live, yet not I, but Christ liveth in me". Can you get that into the programme? The passion for God, all those exercises of the soul which aim at the mystical union of man with Christ—what about such matters as these? They must surely be relegated to a lower place; side issues merely to be whispered about, if they survive at all—instead of being proclaimed as royal and supreme. The chief Christian purpose to be that of forwarding an earthly paradise—Christianity to prove its right to man's allegiance by its ability and its readiness to help on a merely external cleansing of the social cup and platter —well then, all these other things must of necessity be neglected more and more. They will not fit into the scheme. They cannot be packed, so to say, into the receptacle wherein everything we are going to take with us must find room. Political reform, as commonly understood, is in the nature of the case materialistic—that is not its blame, but its very nature. It can hardly be anything else. And you cannot identify religious ideals and political ideals without making religion an ally to a large extent of the materialistic spirit, with the materialistic spirit becoming the predominant partner before long. Of course the alliance is welcomed, even eagerly grabbed at, by all the materialistic elements on the field, which rejoice that they have found a use for religion and are ready to congratulate religion on having come to its senses at last. But in such a contract religion must grow weaker. By making it, it has sentenced itself, I believe from my heart, to a slow suicide from which only by a reversal to its older emphasis can it fully escape.

Is this happening to-day? I fancy that anyone who faces the facts with open eyes must hesitate long before he can say, "I think not". And an unqualified negative I am certain no one will ever feel able to fling forth. The voice of the facts is too loud. It echoes that sad plaint which floats down to us across the centuries and makes itself heard as if through the plash of an ancient prophet's tears, "How is the gold become dim! How is the most pure gold changed! The stones of the sanctuary are poured out at the top of every street".

Let me say a word to guard myself against being misunderstood. In all I have said there is not the faintest suggestion that the Christian man should hold himself disengaged from political activity. In fact, I should be inclined to say, on the contrary, that it is his business, almost, if not entirely, his obligation unless he can offer a valid excuse, to take his share in the making and improvement of the State's health and prosperity. I am not afraid in this connexion of what may sound a contradiction but is not really so—I am not afraid of saying that it may be for many a religious duty to assist in bringing about a collective State action which is not *in itself* religious. It may be as well to say it, in spite of what I should call its obviousness, since a charge to the contrary is a handy stone which so many have seen fit to fling at such things as I have been saying. And certainly I believe that through the presence and spread of religion by religiously-inspired personalities upon the political field there must inevitably come a raising of that moral average upon which legislation depends and which legislation cannot in the last resort outstrip. A little leaven leavens the whole lump, even though at the outer edges the leavening be less marked than at the centre. And for that matter, I believe that one of the most valuable forces in the realization of political ideals is the force of those who see what the realization of political ideals *cannot* do—of those who hold that, let political ideals go as far as they may, religious and Christian ideals will still be beckoning from shining heights, far, far ahead. Against these things nothing that I have said puts a denial or so much as a single question mark.

All that holds good. But "Can a State, in the ordinary sense, be Christian, understood in the full sense?" I answer again, "No". And may I say, with all respect to those who may differ, that it must be an emphatic "No"? For I believe that in an affirmative reply lies a real danger to the Christian faith. I have hinted at this already. When I hear so many voices—just a trifle strident now and then perhaps—proclaiming that at every step it takes, social and political reform helps to build Jerusalem in England's green and pleasant land, and brings nearer the establishment of Christ's kingdom upon earth, then this wonder and this fear begin to haunt me. This wonder—this haunting wonder: if social reform

through political action finds the perfect reply to the questions "What shall we eat and what shall we drink and wherewithal shall we be clothed?" would this have required, or would it have even justified, an Incarnation, a God manifest in the flesh, very God of very God walking the Palestine fields, dying, rising, alive in our midst for evermore? Such a breaking in of God into the historic process of things hardly seems worth while for a result like that. And this fear—this haunting fear: if these things no longer seem worth while and have no sufficient *raison d'être* left, will they not come by-and-by to be thrust aside as dead things out of mind? I do not think the possibility of such a tragedy can be just airily waved aside. Those rather strident voices bring it back to me when they ring out. And then I seem to hear, threaded through the lingering echoes of their confident cries, another voice—quieter perhaps and wafted from far away, but not the less penetrating and none the less worth heeding for that, murmuring, "The Kingdom of God is righteousness and peace and joy in the Holy Ghost". True, there are social implications in that—O yes: I do not question it for a moment. The children of the Kingdom will be locked together in bonds more closely knit than they can ever be in the most glamorous socialistic or communistic dreams. But if the Kingdom ever appears on the earth, it will have been reared, not according to any plans devised in legislative assemblies where men strive and cry; not by any machinery forged in political workshops and set clanging amid rapturous shouts of "Lo, here!" and "Lo, there!" That way a sort of materialistic Utopia may be shaped. Granted. But the divine Kingdom, the veritable New Jerusalem, when it comes, will be built after the architecture of that holier voice I quoted just now, and will be seen by the watchers, not rising up *from* the earth like the work of human hands, but as the seer of the Apocalypse saw it through rapt vision in his Patmos isle, descending *to* the earth out of heaven from God.

Mr. A. T. Macmillan's *What Is Christian Marriage?* (Macmillan, 8s. 6d.) is correctly described in its sub-title: "An Examination of the present teaching and practice of the Church of England, in relation to the teaching of the Universal Church; with suggestions for the revision of her law by the Church of England". The work is carefully done, and will be useful for reference. It is interesting to note that marriages with *unbaptized* persons are frowned upon by the law of the Church: the existence of unbaptized believers is clearly not envisaged. The Church of England is faced by the fact that her law of marriage and divorce is not that of the State. Whether she will ever have the courage to restrict marriages to her own members, and baptism to members and their children, remains to be seen. The Free Churches have the same problem. Probably the solution is civil marriage obligatory upon all and a religious ceremony for those who desire it.

DIALOGUES OF DEVILS

By Mary E. Johnson.

In 1862 Milner and Sowerby, Halifax, published *Infernal Conference, or Dialogues of Devils, concerning the many vices which abound in the Social, Civil, and Religious World,* by the Rev. John Macgowan, V.D.M., late Minister of the Gospel, Devonshire Square, London. It must have had some popularity, as my copy, price 1s., is in the "Cottage Library" edition.

In 1942 appeared *The Screwtape Letters,* by Mr. C. S. Lewis. It is interesting to see how the two writers' interpretation of devilish aim and work differs after eighty years.

In some ways, the mode of presentation is little altered. In both books the devils are all related. Screwtape is writing to his nephew Wormwood; the principal agents in the *Dialogues,* Fastosus (Pride) and Avaro (Covetousness) are also uncle and nephew; the lesser devils are cousins.

Screwtape is admonitory. Avaro seems to work more independently, but when he and Fastosus meet they vie with each other in recounting their conquests, and are full of self-praise. Fastosus claims the most, sweeping through world history from the fall in Eden to the puffing up of the nineteenth century society woman.

"In short, nephew", he says (in the first Dialogue, to which the writer is supposed to be listening in the Vale of Horrors),

> "in short, there is very little done, and in dress there is nothing done, in high life or low, but I have a hand in it".
>
> "We all know, uncle, that your spirit is princely, your dominion extensive. But I never think of you, the courtly Fastosus, being conversant with tailors, barbers and mantua-makers".
>
> "Why not, nephew? Hard work, I assure you. Oh, the difficulty, yesterday, of assisting and suiting my Lady G. for her ball. Tying and untying. Doing and undoing every part of her finery, hair, hose, and patches. . . . Then coming downstairs, the cook-maid caught me in her greasy arms and begged me to assist her to dress herself for her illicit lover".
>
> "Then, sir, with all your greatness you have no objection to assisting a waiting-woman?"
>
> "No, nephew. The soul of a waiting woman will fill a vacancy in hell as well as that of her lady. The difference is this: the lady of honour is capable of drawing more to hell along with her than her waiting woman can do. Therefore I choose to make sure of the mistress, as for the most part the maid comes along by her example. . . . In like manner, it is

worth more to secure the soul of a crafty and learned Pope than an ignorant swag-bellied friar. One Hume, one Voltaire is an hundred times more useful to us than two hundred popish priests".

All through the book, with many illustrations and details, the devils speak of the Church of Rome as their great ally. Cardinals, Bishops, the Scarlet Lady, His Hoary Holiness the Pope, are described as all-powerful helpers, particularly to Fastosus and Avaro.

"For the sake of worldly riches and honour", says Fastosus, "humans everywhere, Avaro, resolutely follow our directions. Few can discern the fatal consequences except those who are enlightened from above, and are willing to obey Him who was given for a Light to the Gentiles".

The modern devil Screwtape is also forced to admit that there is danger in the free will of these "human vermin whom God really does love, and wishes them to be really like Him, but distinct".

Writing to Wormwood concerning the soul of a "patient", a young man of today desiring to be a Christian, he says:

> Desiring their freedom, God refuses to carry them by mere affections and habits, to any of the goals He sets before them; He leaves them to do it on their own. There lies our opportunity, and also our danger. If once they get through this initial dryness successfully, they become less dependent on emotion and therefore harder to tempt.

Screwtape says little about the Church of Rome, but curiously, as regards this young man "patient", he also says, "One of our great allies at present is the Church itself. Do not misunderstand me", he says.

> I do not mean the Church as we see her, spread out through all time and space and rooted in eternity, terrible as an army with banners. That I confess is a spectacle that makes our boldest tempters uneasy; but fortunately quite invisible to these humans. All your patient sees is the half-finished sham Gothic erection on the new building estate. Inside, he is given a book containing a liturgy he does not understand, another book of lyrics in small print, and looking round, sees a selection of people whom he has hitherto avoided. . . . They may, indeed, be great warriors on God's side, but your young man is a fool. . . . If any of them sing out of tune, or their boots squeak, he thinks that religion must be somehow ridiculous. Keep him, Wormwood, in this belief, lest when he has been sometime with his God, he learns humility.

In Dialogue Three, Infidelis and Impiator appear. The latter proudly describes his kingdom, divided into several cantons, summarized thus:

> First, *Drunkards*. The Royal Canton where I keep my

court, for if I can get a man to become a drunkard, I can cause him to commit any wickedness I choose.

Swearers; mercenary, false witness, foolish; included in the last are dukes, knights, earls, army officers.

It may be noted here that very little is made of national war by either old or modern devils. Screwtape says "it has tendencies by no means in our favour. Thousands may be turned to God". Only in this Swearers' Canton is national war hinted at by Impiator. He says:

> The greater part of English officers, marine and military, esteem a man not fit to carry a musket unless he can swear an hundred oaths in a quarter of an hour without any qualms of conscience. The British Army so far excels in this fine art that they can fairly curse the French off the field of battle without ever striking a blow; so terrified are the French of the oaths of the English.

Does not this remind one of Allan Quartermain in *King Solomon's Mines*?:

> Never before had I the faintest conception of a naval officer's objurgatory powers. For ten minutes he scarcely ever repeated himself.

This was John Good "killing the sun" according to the natives, during and before an eclipse.

To return to the cantons:

Thieves; gentlemen thieves, fashionable, influenced by ambition, which they call proper pride, and avarice which they call Industry and Prudence; those taking Holy Orders for the sake of pay: *Liars;* double tongues—Beelzebub himself grand president.

Adulterers; literal and mystical, latter holding doctrinal commerce with the Whore of Rome.

Sabbath breakers; Sunday visitors, "genteel people", church-goers in body only, mentally absent.

Murderers; literal and verbal. Those who say that scandal is the life of conversation, who use the word "but" to stab a reputation through and through.

Not dealing in generalities, but in careful detail, Screwtape writes of an irritating relationship between the young man "patient" and his mother. He prays for her with solicitude, for her soul rather than for her rheumatism. He is really praying, Screwtape says, for an imaginary person against whom he is slightly prejudiced.

In the Dialogues, such contingencies, public and private, are dealt with by Discordans. He has two wonderful instruments by which he deceives his patients. One is a telescope called Prejudice which

used in one way magnifies a mole-hill into a mountain, and when used in the contrary way, it reduceth an oak to the most dwarfish of shrubs. The other instrument hath an amazing power of inversion . . . it transformeth devils into angels of light.

"I pray you, cousin Discordans", asks Infidelis, "what do you call it?"

"This, sir, I call my inverting mirror, but its proper name is False Reasoning. My first success was in the case of Cain and Abel . . . there is no possibility of maintaining strife and contention, but by inspiring one man with mistaken notions of another, and each with a good opinion of himself. This is the spring of all contention. . . . I remember I made rude work between Jacob's wives, for what neither of them could possibly help. Rachel was plump, fair and beautiful, but withal for many years barren. Leah was less beautiful, being afflicted with tender eyes, and from these two sources I let the world see the convenience of polygamy or bigamy".

Though few devils are keen on military war, the Dialogue devils greatly relish the quarrels of "polemic divines". In league with the Scarlet Lady, and the dear old gentlemen at Rome, they all, especially Fastosus and Avaro, make themselves merry with the fightings and discords of the Protestant sects; and delight in setting these one against the other. From Episcopalians who eat their god cooked in an oven, and, like Ephraim, are a cake not turned, to the Quakers who would not pray once in seven years unless so directed by the Spirit, these "droll" squabbles go on. The Quaker is the mildest and most charitable, but he lashes out to all, even to the Wesleyans, whom he castigates least—

but why, dear friend, good John Wesley, dost thou pinch thy belly on Friday, conforming to vain tradition instead of the light within thee?

The Dialogue devils agree that

the readiest way to stop the mouth of a noisy preacher is to make a bishop of him. Had the King of England given a bishopric to the noisy Whitfield, it is unknown what mischief might have been prevented.

Screwtape realizes that all natural pleasures like eating, drinking, working, playing, *etc.*, are God's invention, and have to be "twisted to wrong and forbidden uses before they are of any use to us". He and Wormwood work on the gradual corruption of the good.

This is not quite the way of the Dialogue devils. They crudely tempt into the bad, by open disobedience. Fastosus dwells, in proud reminiscence, on his "first terrene conquest":

"Lie still, thou pretty creature", said Eve, stroking the snake's shining head as it lay on her lap, "what makes thee look so earnestly at that prohibited fruit?"

". . . Ah, thou fair goddess . . . *Die*? . . . Think you? . . . When I ate some of it yesterday, my tongue, hitherto dumb, became untied. Is *that* death? If I, brute beast, am exalted to humanity, *you* shall be exalted to real divinity".

Fastosus goes on with his records of triumph, though Babel was a "trifling disappointment", and it galled him to think of losing the souls of Noah, David, and Peter.

Infidelis takes up the story and tells of the shattering blow when Immanuel resolves to conquer by dying and rising again.

> Deep was our lamentation and woe to leave Christian fishermen masters of the field. . . .
>
> Still, we were helped first by the Jewish clergy, and, later on, by the ladies Ease and Prosperity. These plenipotentiaries for Beelzebub soon established kingdoms, principalities and powers, of the Christian name. Thus, though Immanuel is for ever invincible, we have again some mastery. But Beelzebub has never really recovered from Calvary.

The Dialogue devils do not say much about Humour, though the lady "Prophanity" is much admired. Screwtape says:

> Natural fun and laughter are very little use to us; they promote charity, courage and contentment; but a habit of flippancy builds up round a man the finest armour plating against God.

Elsewhere he implies that no devil can stand clean humour.

As regards spiritual discipline, old and modern devils pretty well agree. In the Dialogues, after discussing the fall and repentance of David and Peter, Impiator says:

> Now and then when a real Nazarene is entrapped in one of our mines, do what we can, we never detain him beyond a certain time. Some messenger from the skies is dispatched to deliver him. But we have the satisfaction of procuring him a hearty drubbing, so that many of them go halting to their graves. I myself have seen Immanuel meet them in the very midst of our kingdom, seize, bind, and chastise them, till with blurred faces they humbly submitted to kiss the rod, and heartily blessed God that even the birch tree was planted. Beyond all our pains to hinder, Immanuel does somehow, along with the stroke, convey sustaining strength, yea, even making the rod itself pleasant, and at all times profitable. . . . Ah, son Infidelis, we shall never be able to rob Him of His own, for when He chastiseth with a visible hand, He sustaineth and comforteth them with a hand invisible.

Likewise, Screwtape says that "in loving these bipeds God gives

back to them with His right hand what He has taken away with His left . . . and gives sweet communication of His presence".

"Whenever there is real prayer", says Screwtape, "there is danger of God's immediate action. If a man directs his prayer to Not what I think Thou art, but what Thou knowest Thyself to be, our situation is desperate".

In his last letter Screwtape is a scold. He is in a furious rage with Wormwood, who has not prevented his "patient" being killed by a bomb.

"All is lost. You have let a soul slip through your fingers. . . . You defeated, out-manœuvred fool . . . all our arithmetic is dismayed".

In the last Dialogue, Fastosus, who has been expatiating with pride on the deists, as wearing his mark on their foreheads, suddenly stops.

In terrible agitation he cries out: "Yonder comes Michael, and with him a numerous train with whom we are not able to contend".

The devils instantly took wing and . . . shot through the yielding air.

So, from their point of view, both books have bad endings.

Ezechiel. By Dom Hubert van Zeller. Sands. 7s. 6d.

This biographical but frankly uncritical study is obviously meant primarily for members of the Roman Communion. Others are more familiar with such forms as Ezekiel, Zedekiah, and Chronicles than with Ezechiel, Sedecias, and Paralipomenon, to say nothing of "repentance" rather than "penance"; yet these others may well find interest and the rudiments of information in this racy (and occasionally facetious) sketch of the least known of the major prophets, and there are passages of devotional and homiletic value, *e.g.*, in the treatment of the death of the prophet's wife (*c.* 24) and "the bit about the bones" (*c.* 37). The bibliography is almost exclusively Protestant, yet the author does not seem to be aware of any detailed commentary more recent than Davidson and Streane (Camb. Bible). Herrmann, Torrey, Hölscher, Herntrich, Smith, and Cooke are not mentioned. When van Zeller really gets down to the theme he may not be so certain that Ezekiel was deported in 597 B.C., or of the prophet's association with Daniel and his temptation to leave the disappointing work at Tel-Aviv for the more congenial atmosphere enjoyed by Daniel at the Babylonian court. But then, of course, he might not get his *nihil obstat*. There is an imaginative account of Ezekiel's death (at the hands of gangsters from Jerusalem). There are misprints on pp. 6 (where Joachim and Joachin should change places), 20 (696 B.C.), and 98, l. 2. There is undue stress on the glory of Yahweh settling on Olivet—the point is that it left the temple, as later it returned. It would be helpful if references were added to the passages quoted. Lastly, it is interesting to learn that Sargent's delineation of Ezekiel in the Boston frieze is a portrait of Coventry Patmore, another "sublime failure".

Alex. J. Grieve.

THE ARMENIAN WHO WANTS TO GO TO HEAVEN

By the Rev. H. C. Marsh, Alton.

On a June evening I saw at a theatre in Bradford the first English production of William Saroyan's Pulitzer Prize Play, "The Time of Your Life". The performance was by one of the Old Vic companies, which had received a good deal of commendation from Mr. Ivor Brown for its enterprise. For three week-ends it was played in Northern towns, and then was taken off. Mr. Ivor Brown, possibly because he changed his mind about its merits, shed no single tear at its passing—not, at any rate, in public.

The producer was obliged to overcome the innumerable difficulties presented by staging, in war-time, a play with a large cast. For that reason there was, in minor parts, a certain lack of polish. Nevertheless, I think of it as perhaps the most stimulating experience of my play-going life. It left me grateful to the Old Vic; grateful to Mr. Herbert Marshall, the producer; and very grateful to Mr. Walter Hudd for a magnificent interpretation of the leading part. Also it provided me with one of my few sleepless nights.

Faber & Faber have since published "The Time of Your Life", together with two other plays by the same author—"My Heart's in the Highlands" and "Love's Old Sweet Song"—and so made it possible, though they could not make it easy, to estimate the value of Mr. Saroyan's dramatic output.

Saroyan is a moralist who delights in parables. Of such there is no end. It is necessary to ask about his work the questions usually addressed to those who specialize in his particular line. Some of those questions are, "Is Saroyan's main theory about life a true one?", "Does he simplify the issues involved to the point of absurdity?", and "Even if his message is true, is it, under present conditions, relevant?"

What is the judgment of those who have had most contact with his work in production? We may take, as a good example of American criticism, this passage from a review by Rosamond Gilder in the *Theatre Arts Monthly* for June, 1941. Speaking of his play, "The Beautiful People", in particular, and of his work in general, she suggests that Saroyan's characters "solve the world's problems by singing, continuously, a disarming song of innocence". Later she adds: "Loneliness is the predominant mood of his writing, loneliness which only brotherly love, the love of all living creatures for each other, can cure".

That sounds like St. Francis. Can it be that Saroyan is a St.

Francis of the drama? If he is, then he must be adjudged a St. Francis without the Poverello's disregard of sentimentality—a St. Francis who, understanding the power of nostalgia, uses it as a most potent weapon.

In this new volume Saroyan wastes a good deal of precious paper in telling us why he is a "great, classic dramatist". He prints several American criticisms of "My Heart's in the Highlands". These, with one or two exceptions, are the cheapest journalistic cynicism. The exceptions come from critics who say, "I do not understand this work. It is too high and lofty for me. I only know it is beautiful". Not very helpful! But, in spite of the unpardonably cheap cynicism, the fact does clearly emerge that various American critics are convinced that Saroyan is "plumb crazy". They may be glad to know that, judging by comments overheard at that solitary performance, many inhabitants of Bradford are in complete agreement.

Yet even the critics who are numbered among the opposition, and even the hostile ranks of bewildered Bradfordians, should give ear to the sincerity with which Saroyan makes his leading character in "Love's Old Sweet Song" say, "I hardly ever see a face twice, and I hardly ever see a face I want to see twice. I like people, but I don't like the disgrace they've fallen into".

I felt William Saroyan owed me an explanation for my sleepless night of a year ago—so I sought a reason in reading these three plays.

I

"My Heart's in the Highlands" is based on one of Saroyan's short stories, and contains frequent echoes of others. One of his rules (if, indeed, he admits any) must be "There's no exhausting a good thing". The play is a long one-acter with the simplest of plots and philosophies. It is half prayer, half protest. Mark you —*one* prayer—*one* protest. Damn the young Armenian if you must, but do not, in fairness, deny the unity of his work.

To come to the bare bones of the play: its main characters are a starving poet and his son, who are visited by an old, broken-down Shakespearean actor who, playing "My Heart's in the Highlands" on a bugle, fulfils the function of a modern Pied Piper. The old actor is "collected" by the officials of the institution from which, presumably, he has escaped, escapes again, returns to the poet, and dies spouting a wild mixture of Shakespeare and Saroyan.

Saroyan believes, quite unoriginally, that something is wrong with the world. His poet is in revolt against a world whose great men are those whose names are printed in the biggest, blackest type in the newspapers. That is a world he cannot, try as he may, understand. Nor can he come to terms with a world in which famous journals persist in returning his epic poems. But he is

happy, at home in heaven on earth, when the old actor plays "My Heart's in the Highlands" on his bugle. His is a small, beautiful, secure world, in which the store-keeper will continue to allow him to have goods, not because he knows he will be paid, but out of sheer, disinterested love of humanity.

What, Saroyan asks, does the great, unreal universe matter? This real, small world is of an indestructible loveliness. The *Atlantic Monthly* will not publish his hero's poems, but Mr. Kosak, the store-keeper, will weep as he reads them. The *Atlantic Monthly* is unreal: Mr. Kosak is real. Life is most full of meaning when old MacGregor plays on his bugle—then there comes a growing awareness of the rich companionship of lonely men who have found one another. MacGregor plays, the others listen: the hearts of them all are in the far-off highlands of all lovely, hopelessly-longed-for things.

The world is against this happiness. Life takes a stranglehold upon the little man's throat. Yet the big men are not those "whose greatness is measured by the numbers they have slain, but the little men who rise to greatness by the gallantry with which they meet their privations and sustain their dreams" (John Mason Brown).

Admittedly the plot sounds thin. Possibly it sounds precious. But Saroyan never waxes rhetorical, nor falls into the pit of sentimentality. Moreover he is blessed with great singleness of mind. At the outset he states his theme clearly, and then continues with variations upon it, so that he achieves the effect of a cumulative stressing of the point of view he wants to present.

II

This spiral construction can again be seen in the second play, "The Time of Your Life", which is, I think, the best of the three.

It is a play about a man. Joe is rich, and Joe is lame. Joe dislikes the riches for which he has never had to work, and uses them in his quest to seek out the secret of happiness. He plays Fairy Godfather to the various people who drift in and out of a low San Francisco honky-tonk. The way to happiness, Joe believes, is to have the time of your life. Unfortunately, the world is full of people denied such fulfilment by circumstances. So Joe and his money pit themselves against the cruelty of destiny.

Kitty Duval, a prostitute, tries to pass herself off as a distinguished ex-burlesque artiste. Though the rest of the world treats her as what she obviously is, Joe offers her the deference due to a great lady. The hardness goes out of her voice, the tears come into her eyes, and she tells him her real story—the story of poor, lonely Katerina Koranovsky, the little Polish girl. Joe believes that through those tears she will find herself. Meanwhile she must

have a better place in which to live, the enchantment of literature to occupy her mind, love to answer her soul's need. And—this, surely, is part of the real genius of Saroyan—it must be the love of someone who is simple and guileless and childlike, so that she may be saved out of the mad complexity of her old world. Therefore Joe plays effectively upon the soul of his disciple, Tom. Tom is only the shadow Joe casts. Yet, as Joe offers him the time of his life, he becomes real. Out of his weakness there arises an unexpected, inexplicable greatness. He wants Kitty, but not as she has been desired. She is his soul's need answered.

Into the saloon comes the greatest liar in the world, Kit Carson (and here Saroyan again uses one of his own short stories). Carson spins his yarns, exaggerating more and more as he is allowed to go on unquenched. All men have treated him as a bore: Joe listens respectfully, for even a liar ought, in common justice, to be allowed his day's lies. Result: for the first time in his life Carson acts. He kills the villain of the piece.

The same motive runs through the whole play. A tragic, hysterical young comedian, a coloured pianist, a newsboy singer—Joe treats each and every one as a great artist. They must be given faith in themselves. Give people the time of their lives and you will find the world has no problem remaining to be solved.

It is all very effective. Joe is completely lovable, though whether I owe that opinion to Mr. Walter Hudd or to Mr. Saroyan I cannot say. But, as a theme, it will hardly bear elementary examination. It suggests a fantastic misrepresentation of the known facts about human nature. And to stress the ugliness of the villain, Blick, who is even less attractive than his abominable name would suggest, but who, most unfairly, represents the forces of law and order, is only equally to stress the grossness of that misrepresentation.

But one can forgive much under the spell of Mr. Saroyan's pen. One can forgive everything when this same Joe attempts to discover the secret behind the wistfully remembered beauty of childhood. Joe plays the Missouri Waltz over and over again on the panatrope. Wherein is its magic? Joe sends out Tom to buy him two dollars' worth of toys, and plays with them, attempting to recover a lost, priceless moment. He attempts to comfort the weeping Kitty by the gift of those same toys, as if he were praying, "O God, let them be magic for her, too". He bribes the Salvation Army band to play "Throw Out the Lifeline", because he used to sing it at Sunday School—and even Sunday School is part of the fairy tale in which he longs to regain belief.

In this second theme we have the truth and sincerity which Saroyan sometimes woefully obscures. He is agonizing over the well-nigh insoluble problem of how to attain unto the childlike

mind. Part of his philosophy may damn him as a heretic, but there is no denying the sweetness in his soul. Suddenly he ceases to be jaunty and fantastic, and becomes, very evidently, a young man, often in darkness, who, nevertheless, is looking for the Kingdom of God. "Except ye become as little children ——". *That* Saroyan believes.

III

The third play, "Love's Old Sweet Song", is the most difficult upon which to pass judgment. It is the slightest of the three, and yet is written with a surer touch. Its charm is unfailing, but its meaning is so obscure that I believe it can mean nothing to anyone until its closing pages. It is interesting to find, so far as the principal character is concerned, a more than superficial resemblance to G. K. Chesterton's "Magic". One wonders whether Mr. Saroyan has ever heard of that too little-played English masterpiece.

The theme of the play is, in my guess, contained in words already quoted. Any other opinion can find ample justification in the text. Barnaby Gaul says, "I like people, but I don't like the disgrace they've fallen into".

Barnaby Gaul is a quack medicine man, who presents the Saroyan diagnosis of the world's malady. Men lack "faith". As the object of faith remains, throughout, unspecified, one can, if unable to tolerate Mr. Saroyan, conclude that he means "faith in oneself". If one feels more charitably disposed, one may decide that he is here concerned with faith in beauty and goodness. Definitely he is not interested in faith in truth. Mr. Saroyan is, in certain respects, very much Jesting Pilate. Truth is only something with which a magician must play in order that men may be made happy. This Barnaby Gaul comes into the play on a mission to bring to the lonely and dispossessed the comfort of faith. He does it by bringing love to a lonely spinster—but that is the least colourful illustration of his methods.

We are shown Barnaby's reactions when confronted with the disgrace into which the human race has fallen in his immediate inclination to run away from the huge, gross Yearling family. We may loath the Yearling family ourselves—we can almost smell them—but the incident can scarcely be said to increase our sympathy with Barnaby. We find ourselves questioning his, and his creator's, sincerity.

But in the scene—the immense, delicious scene with the man from *Time Magazine*—he cannot but endear himself to us. Few essays in journalism can have reaped so much in profits and commendation as *Time*: still fewer have received less of deserved criticism: Barnaby speaks for all who tire of that most soulless

harbinger of human and national tragedy—that organ of superlatively shallow criticism:

> You bring news of world-wide madness and horror to the living every Friday. You make of universal crime an object for idle reading. You tell the people of foolishness everywhere, every week. That's fine. I bring *hope* to the people. . . . What this fluid actually is only God knows. But the taking of this fluid is the taking of faith. And with these bottles I carry to the people what they need most. *Faith.*

Throughout the play, as one realizes in retrospect, Saroyan is meditating upon the fallen estate of man, and seeking his redemption. Only he thinks of that fallen estate as something into which man has been pushed—not as his own choice.

Here, again, we see behind the mixture of fire and folly a young man, his feelings deeply stirred, looking for the Kingdom of Heaven. Therein is his greatness. But Rosamond Gilder has spoken of his singing "a disarming song of innocence". I think I can catch its words:

> Looking upward every day,
> Sunshine on our faces.

Therein lies his failure.

Here, then, is Mr. William Saroyan, dramatist. His theme is one of the most ancient in the world—Salvation. First he saves mankind through companionship, second, by giving all and sundry the time of their lives, third, by giving them an abstraction he calls "faith". It is surely epoch-making that a young contemporary dramatist should devote three major works to the exposition of such a theme. But the questions remain to be asked. Salvation from what? Salvation into what? Salvation by what? He holds a right view about the world, but for the wrong reasons. His simplifications hover on the border line dividing the sublime from the ridiculous. This only is indisputable: that whether or not his belief is arrived at by orthodox channels, what he holds is almost unbearably relevant.

It is only fair to say that, in spite of his claim to simplicity, Saroyan does take a wilful delight in obscurity. I conceive it possible to enjoy his "entertainments" — an apt description of his dramatic method — without in the least understanding their import. An average verdict would undoubtedly be "happily mad". But that average verdict is scarcely just. For Saroyan is a poet whose work is made all the more effective by his spurning of rhetoric, and with all his faults he yet belongs to that pathetically small group of modern writers who may hope for a measure of enduring fame.

Reading the plays disclosed faults which passed unnoticed in the theatre, but at least I discovered why, that night, I was so over-stimulated that there was no sleep for me.

DEVELOPMENTS AND EXPERIMENTS

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE VILLAGES.

RETURNING home recently after a service in one of the villages in a blinding rain and a head-on wind, it gave me some comfort to contemplate the fact that so much of the Master's ministry was spent in the villages of Palestine. This ministry in the backwaters is not front-line news in the Gospels, but I believe that the contacts He made and the impressions He created were of a deep and lasting nature. Nazareth, His earthly home in days of boyhood and youth, was after all a mere village, judged by modern standards. It was small enough for everyone to know everyone else, and probably their private business as well. This is made evident by the remark, "Is not this Joseph's son?" when He read the Scriptures in the synagogue. Jesus was a village lad, and all along He had a very warm place in His heart for village life, and even the companions He chose were drawn from villages.

The villages have often produced a fine type of character, and it would be interesting to conjecture how many of the leaders of our city churches have their roots in the country. Most of our villages have never been backward in producing their "lad o' pairts" who has struggled against almost intolerable handicaps and attained distinction and recognition. So from despised Nazareth has come the village youth Who commands the allegiance of myriads of people. It does appear that the Master was more at home among the village folk than amid the seething, surging mass of humanity in the cities. During the last week of His ministry, every evening He left the turmoil of the city, with its plots and counterplots, its catch-questions and intrigues, for the quiet seclusion of the village of Bethany. In *The Friendly Road* David Grayson as a countryman tells of his reactions to the city:

> I said I felt afraid in the streets of Kilburn, but it was no physical fear. Who could be safer in a city than the man who has not a penny in his pockets? It was rather a strange, deep spiritual shrinking. There seemed something so irresistible about this life of the city, so utterly overpowering. I had a sense of being smaller than I had previously felt myself, that in some way my personality, all that was strong or interesting or original about me, was being rubbed out. In the country I had in some measure come to command life, but here, it seemed to me, life was commanding me and crushing me down. . . . And there I stood and watched the restless, whirling, torrential tide of the streets.

Did Jesus perhaps feel something of that oppression of spirit, and was it eased in the peaceful environment of Bethany?

From these reflections we might well turn to the consideration of the villages today. While they are small social units they are none the less units, and as such have their corresponding problems and difficulties. Because the unit is smaller, these problems are often more apparent, and the issues cannot be side-stepped so easily with vague generalizations.

Look first at the ministry from the villages' point of view. The first thing a village church realizes when seeking a minister is that the choice is limited—they have so little to offer in the way of material comforts. The manse is a lumbering old house, the sanitation arrangements are primitive, and the garden is often large enough not only to keep a man out of mischief, but out of a good many of his ministerial obligations. A man with a growing family prefers to be nearer good schools; another man may not feel equal to the physical demands of a scattered group. In this narrowing-down process village groups have been known to face a choice between a novice, whose uncurbed enthusiasm reveals a zeal not according to knowledge, and an older man who merely wants to get away from his present church at all costs. The results can be imagined: the one is a disturbance in mid-Atlantic, and the other a depression over Iceland. Fortunately, however, rural areas have often rejoiced in being served by men who feel bound to them by ties of real sympathy and understanding.

If a man has come to a group from a pastorate he soon discovers that he cannot present a real continuity in his pulpit ministry. He is preaching at Little Hampton one Sunday, and is not there again for three or four. In the meantime, that same pulpit has been occupied by lay preachers, whose themes have ranged from the Millennium and the Second Coming to "the old gospel" couched in lurid terms and fanciful imagery. I am not depreciating the work of men who after a heavy week have to travel long journeys to preach on Sundays; I pay sincere tribute to many of these fine men for their sacrificial service. And it is not our own preachers that I have in mind. In many of our village churches we have men who are not Congregationalists, but who meet with us as there is no other place of worship of their own particular persuasion. Lay preaching offers to some of these "peculiar" people an opportunity of "saying a word", and it is well known that some of these most willing to help in conducting services are not always the most acceptable. They are known to preface their address with the remark that they are not paid preachers, hinting at their strong aversion to a paid ministry, whose college ideas they affirm discredit the good old gospel. The fact that if they were paid they would never be given the opportunity of conducting services is not much of a consolation. The week-night services offer the only medium for a teaching ministry, but there again in a rural community it is difficult to get more than a nucleus together. Again much time is spent in travelling between home and churches and in visitation. Homes are not only widely scattered, but outlying. A journey to one village is nine miles return, and to visit three of the homes entails additional travelling of ten miles.

A village minister often bemoans the fact that he is not ubiquitous. He is prevented by natural limitations from giving as much leadership and showing as much interest as he desires in many of the best features of village life. From the village point of view the Central School system can only be regarded as a mixed blessing. In too many cases it has entailed the closing of the village school, or reducing it to a mere infant school, with frequent changes in the staff. One of the recognized leaders of the village

community was the schoolmaster, who in the past was a dominant factor, and his influence and talent was of inestimable value. There is a real dearth of leadership, and even in the Anglican Church the practice is growing of a vicar having several villages to look after. If the Government scheme for youth training is to go forward after the war, one wonders where the leaders are coming from. Will buses take the young people to the nearest town centre, as they do the older children in the day schools? If so, it looks as if the village will cease to exist as a social unit, and become merely suburbs of the neighbouring town or towns.

Perhaps something needs to be said regarding relationship with other churches. Anglican Churches vary considerably, the deciding factor being the incumbent's own leanings towards High, Low, or Moderate Churchmanship. In our particular part of the country Anglo-Catholicism is in the ascendant, and in many cases this has antagonized and alienated some good Anglicans. The tragedy is that having eschewed the parish church they have not been attracted elsewhere, and are well on the way to being good pagans. Where more than one Free Church exists in the same village it would serve the cause of Christian unity did they unite. There is a call here for a great deal of goodwill and co-operation. Cases have been known where local churches have agreed to merge, and denominational pressure has discouraged the process. On the other hand, where denominational leadership has sanctioned such a course, sentimental barriers and ties of affection to a particular place of worship stand in the way. This I can well imagine is a problem that the Methodist Church still finds bristling with difficulty.

By far the greatest problem in the village churches is that of the future, and the smaller the church the more apparent the problem. I append a brief analysis, and rather than be involved in the delicate question of ages, I have divided them in the broader distinctions, which still makes the position equally clear.

Church	Young People	Middle-Aged	Elderly
A	4	2	2
B	4	14	9
C	4	5	2
D	6	4	1
E	2	10	10
TOTALS ...	20	35	24

From the foregoing it is evident that we are predominantly a middle-aged church, and the proportion of young people in the church is just one-quarter. Only one church in the group that has a School of 30 scholars: the teachers are one church member; also the minister's wife and a keen voluntary helper from the town church, both of whom cycle two miles every Sunday to get there. Churches A and B have one child each, Church D has two children, and Church E none. Facts such as these show the gravity of the position.

Many ministers are doing their utmost to cope with similar situations, and a little more encouragement and appreciation of our task would be most helpful. It would mean a great deal if our village churches could share fellowship with more of the leaders and outstanding men of our Church. How pleased Hayfield-in-the-Hollows would be to receive an informal visit from the great Dr. Soandso, or to hear that the famous A. B. See had preached to the faithful few at Littleton. Perhaps the fault lies with the

ministers, who have been too diffident to ask "the big guns" to come down to the few. On the other hand, our experience has not always been of the happiest. I recall one village rally when the haymakers, with one eye on the weather, had been persuaded to leave their harvest, and it was a joy to see that so many of them had made a real effort to be present. This feeling was soon damped when the visiting preacher asked, with lifted eyebrows, "Is this all you can muster?" In addressing what he is pleased to call a small gathering, with an obvious air of condescension, a visitor is very soon out of sympathy with his hearers, who quickly detect that he is talking down to them. In the country we do not readily forgive those who regard the sons of toil as so many tons of soil. There is still something to be said for what an old minister said to me, some years ago, "Take your best clothes to the town, but your best sermon to the country". In all fairness, however, I must cast my mind back to the dark days of 1940, after Dunkirk and the fall of France, when a well-known London preacher came to one of our annual rallies. In the vestry he told me that it was no time for set perorations and pet sermons, and that he would try and be helpful. He was. Our hearts warmed to him and his message, and we felt strengthened and invigorated as he talked to us about "The refuge in time of trouble". The inspiration of that day remains.

We greatly appreciate the monetary grants that enable us to carry on, but we should welcome more personal contacts. What village churches often suffer from is a sense of isolation. They need to develop the consciousness of being members of the worldwide Church. Amid the spate of post-war plans, here is one I would commend—that those who dwell amid the high places might sojourn at times in the Bethanies of the Church, where are to be found not a few who have chosen that good part which shall not be taken away from them. DAVID E. EDWARDS.

MEN, WOMEN, AND WORK.

A PREACHER visiting a famous shoe factory was invited to address the workers in the canteen. He began, "We are all partners in the business". Immediately several of the workers nudged each other significantly and whispered, "He's in the pay of the bosses". But the preacher continued, "I have no connexion whatsoever with the firm. I am one of the 40,000,000 people who wear the shoes you make".

Wherever we go in factories, shops, and offices, in any sphere of industry or commerce, we frequently find a poisoned atmosphere. There are exceptions to this, but we are bound to recognize that misunderstanding, suspicion, and even hatred are quite common feelings between masters and the men and women they employ. For several generations this Class War has been gathering in momentum and bitterness, and although the war against the Nazis has brought a temporary cessation of hostilities between Capital and Labour, everybody realizes that in the post-war years we shall have very serious issues to face. There is widespread discontent and dissatisfaction with the conditions under which men and women live and work, and on all sides we hear people advocating plans for the building of a new Social Order. Broadly speaking, we are being confronted with various forms of totalitarianism. On the one hand, it is proposed that the State shall control the lives and destinies of individuals, telling men and women what work they shall do and where they shall do it. On the other hand, it is suggested that the State shall take control of all the material

and economic resources of the nation, and utilize everything for the good of the community as a whole.

What has the Christian Church to say about men and women and the work they are called upon to do?

We are a long way past the time when Christians believed that religion is one department of life and work another. We know that worship has a vital connexion with work, and that the Christian has a responsibility for the public life of the world. The Christian religion is not a way of escape from the world and its problems, but a religion of obedience to God. In the teaching of the Old Testament prophets, and above all in the teaching of Christ, we find the demand of God for social righteousness.

What then is the Christian doctrine of Work? The first and obvious point is that God has placed us in a world in which we need food, clothes, and shelter. Without these elementary necessities the human race could not exist. Almighty God could have made a world in which all these things were automatically provided for us ready for use, but in His wisdom He has ordained that we shall work for them. He gives the raw materials and we have to work with our bodies and brains to prepare them for use. Work, therefore, is a duty God has imposed upon us—it is the rent we pay for our right to live. But the Christian doctrine of work goes far beyond our duty to meet physical needs. Men and women are not animals just satisfied with material things. The Scriptural injunction, "Man shall not live by bread alone", is another way of saying we are not just of the earth, earthy, but are spiritual beings. We are here to develop character and personality, that through the experiences of life we may grow a soul of immortal value. That is the true meaning and purpose of human life, to become worthy sons of God. From the Christian point of view, the real function of work is not the making of a living, but the making of a living personality.

Work is a means to an end, the achievement of God-like character. Christ gave us the command, "You therefore shall be perfect, as your heavenly Father is perfect". Our Lord Himself worked as a village carpenter. For all time He bears witness to the sacredness of good craftsmanship. As a carpenter, Jesus did more than just support His mother and younger brothers and sisters. In the making of yokes for the oxen and tables and chairs for the home, He was serving God and His fellows, or, as the New Testament puts it, "Jesus increased in wisdom and stature and in favour with God and man". To the Carpenter of Nazareth work is a means of grace, an opportunity for spiritual development.

Once we have understood the Christian conception of work, we can then gain a proper grasp of the problems confronting us as men and women pledged to the building of a Christian order of society. Most of our modern problems are due to the fact that for 200 years scientific inventions have been transforming the life of man. Civilization has advanced so rapidly that by 1939 the average man or woman in a regular job could enjoy a far higher standard of life than was possible to Queen Victoria in 1837. Today we take it for granted that in each of our homes there shall be gas and electricity for lighting, heating, and cooking, a regular supply of pure water for drinking, and a wireless set for our entertainment. We are horrified at the thought of a house without a bath or proper sanitation. Things that were good enough for our great-grandfathers are not good enough for us. In other words, we accept the fruits of a progressive civilization. Factories, mines, offices, and shops are an essential part of modern life. We can never go back to a primitive order of society. Millions have to work in factories and other places in order that we may have the goods

and services which we regard as our needs. As Christians we are morally responsible for the welfare of those whose labour meets those needs.

Since we believe that the true function of work is the development of personality, what have we to say about the complaint that multitudes spend their working lives under conditions that dwarf and warp their personalities and make them feel they are slaves to a vast, soulless machine? Many spend the whole of their working hours mechanically repeating some small process in manufacture. Hour after hour they perform the same operation, pulling a lever here, or moving something there. What chance have they of getting any real satisfaction from their work? The "Belt System" deprives thousands of the joy of craftsmanship. It kills initiative and tends to produce mental dullness. The official attitude to the drudgery of industrial life under wartime conditions is that production must be maintained at all costs, and in order to keep up the spirits of the war-workers, there is "Music while you Work" and "Workers' Playtime" in the mid-day break, and in the industrial hostels at night there are dances, films, C.E.M.A. and E.N.S.A. shows, and various forms of entertainment. There is no doubt that these methods do succeed in keeping up the morale of the workers, so that production targets are reached and passed. But the Christian Church cannot accept such a policy as permanent. It is a denial of God's purpose, which is that men and women should engage in work that enriches the personality and develops the character.

The solution to the soul-destroying effects of industrial slavery lies along two lines. Legislation is required preventing employers from keeping men and women tied down to one small process during the whole of their working hours. It should be possible to interchange workers so that they did two hours on one job, two hours on another, and so on. This may slow down production a little, it may even reduce profits, and it may meet with stubborn opposition from some of the workers, but it would be a step forward in the preservation of the real wealth of the country, which is the character and personality of its citizens. A great deal could be done to reduce the devastating effects of continual drudgery on the minds of the workers, and the Christian Church must create a public conscience pressing for the alleviation of the evils of mass-production methods.

It must be recognized, however, that a certain amount of drudgery is inevitable for every worker in factories, offices and shops. Even in the creative callings—doctor, preacher, artist—there is drudgery. The general practitioner has hundreds of patients with the same ailments for whom he prescribes the same medicine. We hope the preacher does not deliver the same sermon Sunday by Sunday, but each sermon requires the same type of preparation. The artist has to repeat certain tasks each time he puts brush to canvas. No one can escape drudgery, whatever his occupation, but the doctor has the satisfaction of knowing that he is healing sick bodies and saving lives, the preacher finds a thrill in bringing the souls of men and women into fellowship with God, and the artist has the joy of creating pictures whose beauty his fellows may appreciate. A real doctor, preacher, or artist has a certain attitude of mind to his work. He sees every detail in relation to the whole, and he has a sense of the greatness of the work he is called upon to do. Shorter hours of work and better working conditions will go a long way towards relieving drudgery, but modern men and women need to be educated to see the dignity and worth of their work, so that they can make shoes or screws, or pull a handle or tap a typewriter, or add up a column of figures to the glory of God. This attitude is possible to all who are doing work that is of service to the community.

Why is it that so many thousands fail to develop the Christian attitude to their work? Part of the trouble is due to the fact that many are just square pegs in round holes. Too often poverty forces people to take the first job that comes along. Too often people simply do not know what kind of work they would like to do. This could be overcome if society acknowledged its responsibility to train people for the work for which they are best fitted, and to pay for their support during the period of training. We have trainees in war-time; why not trainees in peace-time? Here again the Christian Church has a duty to perform: to call for the provision of opportunities for all to secure work suited to their talents and abilities.

The most serious obstacle to a Christian order of society is that most people are not prepared to think of their work apart from the question of material gain. The Churches cannot "Come out on the side of the workers". The worker, as well as the employer, has an obligation to render good service to the community, in the shape of work well done. The tragedy of those who labour under a sense of grievance is that they come to regard a conscientious worker as one who is just helping the employer to buy a new car or live in a larger house. Quite recently a factory worker complained bitterly about the treatment he was getting from his firm. His pay envelope showed that, after the deduction of income tax, he was receiving well over £7 a week. The spirit of avarice is not the sole monopoly of the captains of industry. The Church cannot sympathize with those who are well-treated by their employers and yet respond by perpetual grousing.

The great task confronting us today is the securing of the Christian spirit in industry. Hard thinking is necessary to equip our minds for a policy of cleansing society of conditions that deprive men and women of their right to happiness in their work. The Church must challenge features in industry and commerce which are contrary to divine justice and make it harder for people to lead a full Christian life, such as the effects of mass-production methods on human personality, gross under-payment, and economic insecurity. In our enthusiasm for social righteousness, however, we must never forget the distinctive witness of Christianity. Individual Christians may feel that this or that political party is the best instrument for dealing with defects in the outward structure of society, but the Church can never take the side of the employers or of the workers, or be identified with one particular party. Once we have enunciated the broad principles of a Christian Order of Society, our supreme responsibility is to create the moral and spiritual power so that the Kingdom of God may be established on earth.

The great social reforms of the 19th century were the results of the Evangelical Revival. Apart from the preaching of John Wesley, George Whitefield, and others, there would have been no Wilberforce to free the slaves, no Shaftesbury to defend the rights of children, and no Tolpuddle Martyrs to witness for Trades Unions for the protection of the workers. Every Act of Parliament which has produced social betterment has come as a result of a changed heart in the community. All our plans for a new Social Order will be wrecked if we fail to deal with human nature. Greed, envy, malice, suspicion—these are the submerged rocks which destroy our dreams of Utopia. Class War is the harvest yielded by the worship of false gods. In all walks of society are the same fundamental weaknesses. Men and women are not at peace with God. Sin has corrupted their hearts and jaundiced their outlook on life, so that they worship money, power, prestige, and pleasure. The abandonment of Christian worship has produced a

pharisaic spirit in industry so that workers are against employers and employers against workers, each side claiming that the other is at fault.

George Cadbury is the classic example of an employer who put Christian principles into practice in his business. Every day Cadbury began the day's work with a short religious service with those of his workpeople who cared to attend. At first only a few came, but as time went on the congregation grew so large that the workers arranged to attend in relays. Cadbury could stand before his workpeople and pray for God's blessing on the day's work because he treated them as he believed Christ would have done. His workpeople could worship in that service because they did their work in the same spirit as the Carpenter of Nazareth. They were a happy family working together for the glory of God in supplying the community with cocoa that was absolutely pure. There was no hypocrisy about that daily service. Cadbury was a Christian democrat who sought to help the workers to help themselves, and to develop their own gifts and capacities to the full. There was nothing totalitarian about George Cadbury. All his workpeople were free to live their own lives.

Industry and commerce need the spirit that animated Bournville. We shall secure peace and contentment when all sections of society return to the worship of God. When employers and workers come to church and kneel in prayer before the one true God, when each can sincerely pray "God be merciful to me a sinner", followed by "Thy will be done", we shall see an end to the bitterness of class war and the poisoned relationships between employers and employed.

The real work of the Christian Church today is to preach the Gospel of Christ Crucified, of God in Christ reconciling the world unto Himself. We must challenge men and women to realize afresh what sin does to the heart of God, make them aware that sin does matter. Sin is the great stumbling block in the way of a Christian Order of Society. Repentance alone can lead to happy relationships for men and women in their daily work.

GEORGE H. PETERS.

THE TRUTH ABOUT METHODISM

THERE is a widespread conviction that if the outcome of the World War is to be a new World Order with goodwill amongst nations and the abolition of war, there must be a fuller knowledge of one another amongst those nations. Books and articles are being produced in steadily increasing numbers to supply that need. Still more important is a more intimate and accurate knowledge of one another by the Christian Churches, for we believe that the only permanent basis of this World Order is the acceptance of Christ and His principles—that is what our fathers termed "a revival of religion". In view of the revolution in the conditions under which the Christian Churches will work, this requires closer co-operation than in the past, and this in turn is dependent upon a better knowledge of one another's witness and ways.

Evangelical Free Churchmen often feel that the ignorance of their position shown in Roman Catholic and Anglo-Catholic productions is distressing. The name Evangelical Free Churches is sometimes interpreted as meaning an individualism that is free to believe anything or nothing and results in cliques instead of Churches. On the contrary, the Free Churches believe that of the Church "the only Head is the Lord Jesus Christ and in its faith order discipline and duty it must be free to obey Him alone as it interprets His holy will". Their direct communion with Him binds them

together in the closest of all possible bonds—and they are therefore Churches.

All this, however, makes still more tragic the lack of perfect understanding of one another that still exists amongst the Free Churches themselves. Much has been done to supply the need amongst all Churches by such movements as the British Council of Churches, the Free Church Federal Council, and other efforts, but much remains to be done. Our immediate concern is the Free Churches. Without great care nothing is easier than to misinterpret a phrase or a practice; but that care should be taken. For example, when Methodist Union was under consideration a significant discovery was made. The Primitive Methodists sent to their Synods from each Circuit two laymen and one minister. The phrase "two to one principle" gave the impression that the layman had a stronger position in Primitive Methodism than in Wesleyan Methodism. A comparison of the constitutions showed, however, that in Wesleyan Methodism all ministers and circuit stewards were ex-officio members of the Synod—each circuit elected additional laymen so that instead of two to one there were four or five laymen to one minister from many circuits. The Wesleyan custom was accepted in the united Church.

After the same fashion it is customary to distinguish a Connexional Communion like Methodism from the Congregational by saying that the Methodist Churches are governed by Conference, and the Congregational by the local Church Meetings. The implication is that Methodism is less democratic and therefore less in harmony with the life of today. Legally the description of its system is true; but it is most misleading. The local Church in Methodism has its Leaders' Meeting, Trustees' Meeting, and Church Meeting. A number of local Churches in an area are united in a Circuit of which the Quarterly Meeting is the governing body. All members of the Leaders' Meetings and Representatives of the Church Meetings are members. The country is divided into Districts, and the Synod is the official Court for a District of which all ministers and representatives of all Circuits in the District are members. All Synods elect Representatives to the Conference. All new legislation must be sent by the Conference to the Synods before it is adopted. All Circuits can communicate direct with the Conference. Now while the Conference is the final authority it would obviously be fatal for it to act in a way that had not the support of the Church as a whole. The following is an illustration:

The scheme for Methodist Union—Doctrine, Constitution, Finance—as prepared by the United Committee of the three Denominations was sent twice to every Synod and every Quarterly Meeting of the three Churches, and in the Wesleyan Church to every Trustees' Meeting also (this last because of a different relationship to the Quarterly Meeting). The Scheme was sent to these Courts, first for any suggested amendments, then on the basis of the amended Scheme for a direct vote for or against Union. By reason of the different periods of the year of the meetings of these Courts in the three Churches each reference took two years. This meant that it took nine years to carry Union. Some would perhaps state the time as much longer. The explanation of the difference is that the Enabling Bill (required for the transfer of the property) in accordance with the standard set by Parliament could only become law by a vote of 75 per cent of each of the Conferences. The opposition in Wesleyan Methodism asked that *Parliament should not be approached* for the Bill until the 75 per cent had been obtained. The reference to the local Courts secured substantial majorities in all three Churches: the Primitive and United Methodist Con-

ferences voted with majorities of nearly 90 per cent, the Wesleyan of 70 per cent. With such votes Union was practically carried. By reason of the goodwill agreement (not required by Parliament) with the "other side" in Wesleyan Methodism, Parliament could not be approached at once. A compromise was adopted—to obtain the Bill—to delay for four years voting to put it into effect and use the interval to make the adjustments and other arrangements, which otherwise would have had to be made after the Union. The necessary majorities were secured the following year and Union was achieved on the plan here outlined.

There is an impression in some Evangelical Free Churches that there is less theological liberty in Methodism than in their own. An answer lies in the fact that Methodism has never had a "split" on doctrinal grounds and yet its scholarship, as the names of Peake, Findlay, and Lofthouse prove, is as enlightened as can be found elsewhere.

There is no doctrinal test for Church membership but there is a doctrinal standard for the preachers—ministerial and lay. The best answer, therefore, is to quote the Standards:

> The Methodist Church claims and cherishes its place in the Holy Catholic Church which is the Body of Christ. It rejoices in the inheritance of the Apostolic Faith and loyally accepts the fundamental principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the Providence of God Methodism was raised up to spread Scriptural Holiness through the land by the proclamation of the Evangelical Faith and declares its unfaltering resolve to be true to its divinely appointed mission.
>
> The Doctrines of the Evangelical Faith which Methodism has held from the beginning and still holds are based upon the Divine revelation recorded in the Holy Scriptures. The Methodist Church acknowledges this revelation as the supreme rule of faith and practice. These Evangelical Doctrines to which the preachers of the Methodist Church both Ministers and Laymen are pledged are contained in Wesley's Notes on the New Testament and the first four volumes of his sermons.
>
> The Notes on the New Testament and the 44 Sermons are not intended to impose a system of formal or speculative theology on Methodist Preachers but to set up standards of preaching and belief which should secure loyalty to the fundamental truths of the Gospel of Redemption and ensure the continued witness of the Church to the realities of the Christian experience of salvation.
>
> Christ's Ministers in the Church are Stewards in the household of God and Shepherds of His flock. Some are called and ordained to this sole occupation and have a principal and directing part in these great duties but they hold no priesthood differing in kind from that which is common to the Lord's people and they have no exclusive title to the preaching of the gospel or the care of souls. These ministries are shared with them by others to whom also the Spirit divides His gifts severally as He wills.
>
> It is the universal conviction of the Methodist people that the office of the Christian Ministry depends upon the call of God, Who bestows the gifts of the Spirit, the grace and the fruit which indicate those whom He has chosen.
>
> Those whom The Methodist Church recognises as called of God and therefore receives into its Ministry shall be ordained by the imposition of hands as expressive of the Church's recognition of the Minister's personal call.

> The Methodist Church holds the doctrine of the priesthood of all believers and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of men, but in the exercise of its corporate life and worship special qualifications for the discharge of special duties are required and thus the principle of representative selection is recognised.
>
> The preachers itinerant and lay are examined tested and approved before they are authorised to minister in holy things. For the sake of Church Order and not because of any priestly virtue inherent in the office the Ministers of The Methodist Church are set apart by ordination to the Ministry of the Word and Sacraments.
>
> The Methodist Church recognises two Sacraments namely Baptism and the Lord's Supper as of Divine Appointment and of perpetual obligation of which it is the privilege and duty of Members of the Methodist Church to avail themselves.

The phrase "the fundamental principles of the historic creeds" is in harmony with the Doctrinal Statement of the Federal Council:

> The Evangelical Free Churches of England claim and cherish their place as inheritors along with others of the historic faith of Christendom which found expression in the oecumenical creeds of the early and undivided Church.

Wesley's Notes on the New Testament are Bengel's revised by Wesley—that is the New Testament as interpreted by the best scholarship of Wesley's day. Wesley's 44 Sermons deal with Salvation by Faith, the New Birth, the Witness of the Spirit, the Sermon on the Mount, a Caution against Bigotry, the Use of Money, *etc*. This explains the rest of that clause.

The emphasis on the priesthood of all believers makes it clear that there is and can be no sacerdotalism in Methodism.

The sole condition of membership is stated in the following clause:

> All persons are welcomed into membership of The Methodist Church who sincerely desire to be saved from their sins through faith in the Lord Jesus Christ and evidence the same in life and conduct and who seek to have fellowship with Christ Himself and His people by taking up the duties and privileges of The Methodist Church.

The members are expected to show that they "seek to have fellowship with Christ Himself and His people" by attending some meetings in which they meet with His people. Therefore

> any member who without sufficient reason persistently absents himself from the Lord's Supper, from the meetings for Christian fellowship, and from public worship is regarded as self-excluded from Church membership.

If visits from his minister and leader fail to win him back his name is removed from the roll of membership by the Leaders' Meeting. This is in accordance with the practice of all the three Churches prior to Union, except that in Wesleyan Methodism the "removal" was done by the minister; now it is by the Leaders' Meeting.

Upon the first issues of the Ticket of Membership these clauses were printed and also the phrase that the Sacraments are of "Divine appointment and perpetual obligation". As one who voted for the inclusion my object was the extension of lay administration. This obtained in the other two Churches, but not in Wesleyan Methodism. The Scheme provided that where local amalgamations did not take place each section should follow its

own custom. In amalgamated Circuits Conference could be asked to authorize laymen—Local Preacher, Steward, or Class Leader. There were, however, country churches in the Wesleyan section that seldom had the Sacrament. By the creation of a public sentiment the extension of lay administration to all sections would be fostered. That stage is now under consideration. The inclusion of the phrase did not alter the condition of membership or exclude those of Quaker convictions.

Methodism is Protestant and Evangelical, and the closest co-operation with other Evangelical Free Churches is therefore a natural development and one urgently to be sought. E. ALDOM FRENCH.

If the reader can get past the saccharine "dears" and "my dears"—it is difficult without being sick—he will find in the Rev. G. E. F. Laing's *Dom Bernard Clements in Africa* (S.C.M., 2s. 6d.) a not unmoving account of Dom Bernard's five years in Kumasi. Written by an African priest, one of Dom Bernard's students, it shows the impression made by the Anglican monk in the brief period of service before he was called to be Vicar of All Saints, Margaret Street.

The World's Question and the Christian Answer (Longman's, 4s. 6d.) is the Bishop of Derby's Visitation Charge, with various sermons and appendices attached. The "World's Question" is "So What?" or "What does the Church believe?" In this charge Dr. Rawlinson sets out "to state what the Christian faith really is".

How easily Mr. E. J. Hughes's *The Church and the Liberal Society* (Princeton & Oxford Presses, 20s.) could have been a better book! Instead the writer seems to have handicapped himself in every possible way: there are numbered notes at the end of the book and asterisked notes at the foot of the page; there are terrifying sentences which we would we had space to quote as horrible examples; far too many of the quotations are at second hand; there is, worst of all, an inescapable feeling that the writer began with his results cut and dried. "Liberalism" destroyed the integrity of society when the Church ruled, it was responsible for capitalism, the dominance of economics, the industrial revolution, nationalism, Versailles, Fascism, the rise of Hitler. Defining Liberalism thus, of course it is easy to argue that it has been the bane of mankind, and to glorify "the Church" over against it. We decline, however, to be pushed into a choice between *this* Liberalism and the Roman Catholic Church which has Mr. Hughes's support, just as we refuse to accept his frequent antitheses, *e.g.*, "Democracy's base is religious and specifically Christian in essence; Liberalism's is secular". The first is true, and we rejoice to learn that "the Church's task is the reinvigoration of democracy"; but Roman Catholicism has a long way to go before it accepts those freedoms which are essential elements in democracy.

Much about this book we like: it stimulates thought, and often suggests even when it provokes, though the pages on the Commonwealth in England (with a battle at "Prescot") make us distrust the writer's history, and we wonder where is "the western line of France" which saw battles after the Revolution.

ON LIFE AND BOOKS

TWO JOURNEYS AND BETWEEN THEM.

On April 4th I left London, arriving back on October 3rd, having travelled thousands of miles by sea and land, with San Diego, a naval base on the Pacific Coast 17 miles north of the Mexican border, as the farthest point of my journey. Although the last issue carried the Rev. Leslie Cooke's impressions of his first visit to the United States, I understand some report from me is expected; the fact that my trip was in many ways different from Mr. Cooke's may make these desultory notes as acceptable as was his article.

My two journeys across the Atlantic were a great contrast; I have now, I think, used most methods except submarine and destroyer, and I have no great wish to try those. Still, one never knows! Out I travelled on a troopship, filled with American airmen going on leave after flying the required number of missions over Germany. It was an exhilarating trip, for they were a fine body of men. Troopships, I found, were "dry", a wise precaution. There were about a dozen civilians, including eight M.P.s, who missed a unique opportunity of meeting young America; a few Britishers in the Services, from Australia and Canada as well as from home; and several officers from Allied armies. The American airmen gave me a great fillip, for they were so different from the thousands of men in training camps, for whom religion and worship seem to have no interest at all. These men, who had been risking their lives time after time, had been solemnized by their experiences; as one of them said to me, not knowing that I was a minister, "It makes you think when you're out there, with the flak all about you. When you know every minute might be your last, you think about the Big Boy Upstairs, and when you come back and your buddies don't come back, you think again. Every man in this group is religious". That, no doubt, was an exaggeration, but every man had been made serious. Their religion was not voiced in conventional or orthodox terms, for they expressed their thoughts, even thoughts which could be called pious, in the most lurid and blasphemous language I had ever heard. One man playing bridge at a table near me used "God-damned" at least thirty times in five minutes: the next day he told me he was a Congregationalist from ——, California! Another thus confided, "I don't know what I'll do when we're thru. Perhaps I'll be a minister. I used to go to church when I was a kid, then I stopped, but I've come to see the Churches have got sump'n. And we guys have got sump'n too, and if the Churches know how to take it and use it, by God, we'll make a damned good world!" Not quite the language of the Churches, not precisely the language, one hopes, of the readers of this journal, but it doesn't mean a thing to those who use it (they have no idea how repellent it is, or they would not do so): the question is whether the Churches can see the reality, the opportunity, and the challenge behind the language, and link up with the desire of these fine boys to "make a damned good world".

Apart from the encounters with fellow-passengers, the voyage was comparatively uneventful, though a warning at 5.15 one morning sufficed to show how testing a submarine attack in total darkness would be; we could just see our way about, and then as more light came study those who would share our boat; but the attack did not develop.

If I found encouragement in my American fellow-passengers, my contact with some of the others was disquieting. With one of three Polish officers I talked a good deal. He was a cultured man of a very fine type indeed. He spoke perfect English, so I thought, but he was not satisfied with it; every day he used to bring me grammar exercises to correct, and I can only hope I corrected them properly! The first time he spoke to me he passed across the table a photograph from his wallet, with the words, "My wife. I left her in Cracow in 1940, and for three years I did not know whether our baby had been born alive. Last year I had a message, but since then I have heard nothing". That was the tragedy of war in that man's life. But the longer I talked with him the more my heart sank into my boots. He carried another photograph in his wallet—that of Pilsudski, the old Polish Dictator, and anything less like a democrat than this cultured Polish gentleman I do not remember to have met. The rule of the people was certainly not what *he* desired, for he expressed his hopes very frankly—that the Russians and Germans would kill each other off and give the Polish ruling class the opportunity to recover power. In his attitude I saw the spirit that makes for a new war even before the old one is ended, and I thought of problems like Poland the world over, and of man's inadequacy to solve them.

* * *

Five months later the journey home brought quite different experiences. The convoy, or part of it, was just forming when news came of a hurricane travelling north along the Atlantic coast. Soon the harbour-master sent out a warning that all vessels should drop anchors and get up steam; as the wind began to freshen, this did not suffice, and one tanker developed an unwanted affection for our bows; finally we all took shelter until the storm blew itself out. It cost the United States Navy two coastguard vessels and a destroyer; many people lost their lives in New York, some of them by picking up live electric wires. In due course we set sail, picking up our companions as we went along, until at last there were a dozen columns with six ships in each, with an escort which included aircraft carriers and a hospital ship. I was fortunate enough to be on the vessel which carried the Commodore in charge of the convoy, and this made the trip, slow as it was, full of interest. It was possible in time to identify some of the signals sent out by the sirens, even if one could never read the flags, and when an escort darted in and fired a rocket across our boat with a message, we were all agog with excitement, though not so much as when the escort vessels hoisted the flag which meant "submarine in vicinity". We had two weeks of nearly perfect weather, during which the eleven passengers learnt much about each other; some had been in the Far East, others on public service in Washington and Ottawa; one was a Methodist deaconess, who had thrilling stories to tell about her sixteen years' work in the West Indies; and, to make up our complement, an English girl returning after four years in North America, and a boy from Trinidad coming to school in England. The Admiral and the Master joined us in the lounge each evening, and we learnt something of life at sea in war-time. The Master had had some terrible experiences after being torpedoed, and he spoke with the highest praise of the work done by the British Sailors' Society, for which we made a collection of £20 15s. 0d. At my table was a radio operator who had been torpedoed five times, several times losing all he possessed on board. If only some of our people who spend their time grousing about food and comfort could be made to realize that they are living at the cost of the lives of other—and younger and finer—men, how much purer the air would be! England looked very dingy when we landed,

but what a thrill to see the port with lights shining. To leave in a black-out, to return to a lighted city, this was the most convincing evidence that we were indeed winning the war.

* * *

Between these two journeys I had had five months of strenuous activity. Again I was privileged to travel across the American continent from coast to coast, speaking in Universities, Colleges, and Churches. It was an advantage to be able to travel as an independent person, able to speak freely, and carrying no official imprimatur. Had I been receiving a government salary, or letting the government pay my expenses or arrange my schedule, I am confident my usefulness would have been lessened and I myself should have felt handicapped. This does not mean, of course, that a minister of religion who occupies an official position cannot deliver a religious message: the Rev. Harold A. Cockburn's *American Mission* (Dumfries: Dinwiddie, 6s.) shows how a minister of the Church of Scotland succeeded in doing this during the eleven months he was in charge of the Religious Section of the British Information Services in New York. Of course, I paid courtesy calls on our Consular representatives wherever possible—and splendid work they are doing in many an American city; but faculty and student groups, ministers and congregations, received me all the more readily because they knew I spoke for myself even if they were good enough to describe me as an "unofficial ambassador". And how such ambassadors are needed! They should be multiplied by the score, by the hundred. The ignorance of life in Britain displayed by the average American is only exceeded by that of America shown by the average Briton. The return home of the hundreds of thousands of American troops in our midst will do much to dispel this ignorance, though it is to be feared that some of them are seeing only the seamy side. America does not understand even now the life without margins—in food, clothes, books—we are living in this country, and too often we both forget that even words sometimes suffer a sea-change when they cross the ocean. In the editorial notes I suggest that Congregationalism is not quite the same thing in the two countries, though the star-turn was my Congregationalist hearer in San Diego, who remarked, "I thought they were all Episcopalians in England. Do you have Congregationalists too?" "We certainly do", I answered, only to be staggered by his next question, "Oh, did you get them from America?"

I wonder, however, if we in this country are as anxious to learn about the Americans as they are to learn about us. Whatever one's subject—and the American thirst for lectures is still insatiable—one was always asked to say something about "War-time London" or "The Future of Religion in England" or the Beveridge Report, or simply to bring "a report from England". After the war interchanges between Britain and America must be greatly extended and much more systematic—of ministers, professors, students, journalists, educators. If care is taken in the selection, there are few limits to the influence for good of such visits, which should be for long periods as well as short. And even now churches should stretch out hands across the sea by beginning correspondence with churches of their own types.

* * *

This was my fourth visit to the United States in a presidential year: it is an experience which makes my republican soul admit that after all there is something to be said for monarchy. The visitor at such times has to be specially on guard; how frequently did questioners tempt me to say that in England we hoped that the President would be re-elected. If I had done so, how the headlines next day would have denounced this interference in

domestic politics. I had never visited a Convention, and toyed with the idea of covering the Republican Convention at Chicago for one of the English newspapers, but as early as April Mr. Raymond Swing warned me that the Convention was likely to be so dull that he had cancelled his reservation. He proved to be right, as he generally is, and I don't think I lost much by not attending. Personally, I thought the political fight was not so fierce as in 1940, though there were many like the man who announced that he had not yet made up his mind which way to vote, but when he did he would be very bitter about it! Perhaps the most savage quip this time was not against the President but against his opponent: Hitler, it was said, had shaved off his moustache lest he should be taken for Dewey! I was in Washington in April, before things had really warmed up. Something of the Coalition element which marks our own political set-up I saw in an evening at the home of Secretary of the Navy Knox, a Republican in a Democratic Administration, a popular figure, an outdoor man and one of Teddy Roosevelt's roughriders, who died suddenly the following week. I talked with Senators and Congressmen, among the latter being Walter Judd, formerly a missionary in China, and a charming and competent woman member, Mrs. Mary Chase Smith, of Maine.

* * *

As Mr. Cooke's impressions dealt largely with the life of the churches, I say little about this part of my work. I preached, in the main, in Congregational and Presbyterian Churches; and what range and variety there are even in these two denominations. The contrast is perhaps best seen in two churches familiar to me in Los Angeles. First Congregational is a cathedral with over 4,000 members and a paid staff of 30. It is run with all the slickness and efficiency of a department store, and there is little in the way of collateral religious activities which cannot be found within its walls; its Sunday Evening Club attracts well-known speakers from all over the world; the last few minutes of the speech and the following questions are "on the air", so that one has to be on one's toes. The Church of the Messiah, whose minister is an Englishman, is much more like an English Congregational Church, smaller in size but with the advantage of being a family. First Congregational repeats its Sunday morning service, an experience I had in two other churches—in Detroit and in a suburb of Los Angeles—the services being, if I remember, at 10.0 and 11.30. This suggests, and rightly, that church attendance is better in the United States than in England; certainly the proportion of men attending church is greater.

One of the finest churches I know in the States is the Presbyterian Church in Pasadena, California. It has a full and worshipful congregation each Sunday morning, one that draws the best out of the preacher. And so enterprising were its minister and elders that it secured its own wavelength early in the history of radio and now has its own wireless station. The Sunday morning service is always on the air, and studio services on Sunday and Wednesday evenings. And how different are these studio services from those of the B.B.C.: the preacher has no idea how long the hymns will take and must be prepared to speak 10, 15, or 20 minutes accordingly; extempore preaching of that kind on the air is a severe test. Having frequently advocated the establishment of a religious broadcasting station, I was excited to find one in existence. I hope that if the resources of the one church do not suffice, those of others will be added to make this a model of what such a station could be, with adult religious education, teacher-training, help for youth-leaders, group discussion, all going out over a wide area.

Pasadena attracts me, of course, because it is near San Marino, the home

of the Huntington Library. There I had six weeks' work, but seeing I preached 7 times, lectured 10 times, and spoke on the air twice, it cannot be said that I was immersed in research. In fact some week-ends were very hectic. The one at San Diego I shall not easily forget: the crowded train from Los Angeles; the even more crowded city, which I had dreamed of as a quiet watering-place, streets and hotels packed with naval units, cinemas open all night long, and queues for meals everywhere; service at the pleasant Congregational Church in the morning; lectures at an Institute of International Affairs run by the State College in the afternoon and evening to 500 and 900 people, with an hour's lecture plus an hour's questions; train at 7 a.m. to be in the Library before 11.0. The Library, now bringing out its treasures again, once more proved a delightful place for work, with tantalizing openings for research stretching out altogether too far for one who has already nearly reached man's average age. But I brought back £25 worth of photostats—and I am ashamed to say that in seven weeks since my return there has not been time even to look at them.

The Sterling Library at Yale also proved irresistible once again, and there was a new house of delight in the Treasure Room at Harvard, which Mr. William A. Jackson, one of the finest bibliographers in the world, is making rich indeed. He was very anxious that I should be able to tell Mr. T. S. Eliot that I had seen the Eliot collection; with the aid of Mr. Eliot's family, Harvard has been able to secure a complete set of the works of its distinguished *alumnus*, even to the family magazine he edited at the age of 8.

One week in April I took prayers each morning for the University. If I had been told that in fifteen minutes it was possible to work in two hymns, prayers, a responsive reading, and yet leave five or six minutes for an address, I should have doubted it, but even so Dean Sperry has contrived it, and there is no sense of hurry. On my last Sunday I had the honour of preaching before the University, and the pleasure of seeing many friends in the congregation.

* * *

Space has gone, with many things left to say. Transportation was nothing like so bad as I had been led to expect; though there was a good deal of time wasted "standing in line" to make reservations. I was never turned off train or plane, and only twice had I to sit up through the night, once when I had lost my reservations in Chicago through the late arrival of another train. Hospitality was bountiful as ever. I was given keys of apartments into which I could walk at any time, and make myself free of the refrigerator; I was entertained in Hollywood by the writers of best-sellers in sumptuous homes with swimming pools, and in smaller homes where I was at home with the children; in one, in a place called Arcadia, was a boy I should have been glad to adopt forthwith, but as in the garden he had oranges, grapefruit, apples, plums, turkeys, geese, hens, rabbits, none of which I could provide, I doubt if my proposal would have been acceptable.

Americans have been so kind to me that it seems impossible that our two nations should not always be friends and work together. But the sources of misunderstanding are many, and continued friendship will only be maintained as there is steady labour at the task of mutual interpretation. Lend-lease settlement, air-routes, struggle for trade between a nation with intensive mass-production and one which must export to live, rival claims about who "won the war"—here are some of the things which may disturb and divide. We must see to it that they don't.

ALBERT PEEL.

WORTH NOTING FROM RECENT BOOKS

In the years between 1919 and 1939 it is difficult to seize that sense of a dawning renaissance. There are few figures who were able to grip the imagination of the world. There is immense achievement in science; names like those of Einstein and Dirac open new perspectives in physics. The advance in medicine and biochemistry is, proportionately, remarkable. But it is difficult to see in those twenty years any figure in philosophy or poetry, in the novel or in criticism, much less in the field of social studies, whose achievement marks a new epoch. The profusion of talent is great; and there are moments when it almost seems as though some school of thought is going to make a permanent impact on the generation. Yet I suspect that the historian will regard almost all that is likely to remain outside the realm of science and technology in the inter-war years as, at best, a silver age palely reflecting the glow of an Indian summer which fades before men feel its warmth. T. S. Eliot, Sinclair Lewis, Siegfried Sassoon, William Faulkner, all of them have either a nostalgia for the past or a strident rejection of the scene contemporary with them which means a lack of faith in themselves even when, as with T. S. Eliot, they most loudly proclaim their faith. There were philosophers of eminence like Whitehead and Bergson, Russell and Cassirer, Moore and Santayana. But it is not, I think, an exaggeration to say that their meaning was reserved for a specialised audience; they did not, like Carlyle or Mill or Ruskin in England, like Michelet or Renan in France, like Emerson or Mark Twain in America, address an audience which was almost coincident with what there was of civic-mindedness in their nations.

HAROLD J. LASKI, *Faith, Reason and Civilisation*.

A generous, sprawling, kindly, hospitable civilisation, deeply interested in freedom for the Indian and the Chinese, the Englishman and the Czechoslovak, unable to endure the thought of a Hitler-dominated Paris; but far less interested, with all its philanthropy, in freedom for the share-cropper in Arkansas, or the operative in the cotton-mills of Gastonia, or the Negro in the jim-crow car in Memphis or Atlanta, and certain that freedom was a gift Americans give, instead of grasping the vital truth that freedom must always be taken and can never be a gift, especially never a gift to one's own fellow citizens. Nor, despite the great inheritance of magnanimity that is America's, did it seem to confront the issue set by Lenin in the Russian Revolution with that power of vital response to the challenge of a great experiment which Jefferson displayed in the face of the test that 1793 set to the generation upon which he impressed his own wise sense of historic proportion.

HAROLD J. LASKI, *Faith, Reason and Civilisation*.

Historically, the liberties which Anglo-Saxons prize were mainly established by the incessant proliferation of new heretical Christian sects in England in the vivid sixteenth and seventeenth centuries. The dynamic colonisation of North America was the work of these sects; so was the overthrow of authoritarian government in Church and State in England. The significance of this derivation of liberty is made evident by contrasting Anglo-Saxondom with France. In France, these liberties were established more than a century later by an apparently anti-Christian movement, though anti-Catholic is not quite the same thing as anti-Christian. It is

largely because the French Revolution was anti-Christian that the subsequent political history of France has been so chequered. Ever since the Revolution France has been divided as by a sword: between rationalist and clerical, between democrat and authoritarian. It has never been able to achieve the political unity of England. The example of France seems to indicate that the diffused religiousness produced by fissiparous Christianity has been the best matrix of a relatively stable and free society. According to the angle from which we regard it, toleration is a non-religious or a religious virtue. It may be evidence either of indifference to religion, or of the practice of the highest: and it may even be a combination of both.

JOHN MIDDLETON MURRY, *Adam and Eve.*

The superstition has taken such deep root in the Protestant psyche that the obvious way of liberation is to discard the Christian religion altogether: because it is precisely in the matter of sex that Protestant Christianity impinges most directly on the lives of ordinary men and women. For them Christianity *is* puritan sex-morality, and precious little else. It is only natural that, in an effort to emancipate themselves from this intolerable tabu, men fling Christianity overboard. But they do not thereby escape the sense of sin. They are not really free to love: for the simple but unacknowledged reason that, at this point in the development of man's moral nature, love—true sexual love—needs to be informed by the spirit of Christ. The consequence of sexual liberation by the abandonment of Christianity is generally some kind of sexual cynicism: which may range from brutality in the married sexual life to casual fornication. One of the deepest diseases of modern life is the widespread and ever-growing sexual cynicism among people who are haunted by the instinctive and invincible knowledge that sexual cynicism is wrong.

JOHN MIDDLETON MURRY, *Adam and Eve.*

NEW EDITIONS, REPRINTS, *ETC.*

DR. WILLIAM BROWN'S *Psychology and Psychotherapy* (Arnold, 14s.) now appears in a fifth and revised edition, with two new chapters, "The Control of Sex" and "The Psychology of Modern Germany". The Rev. Norman Goodall's *Exploring the Library*, "A Children's Introduction to the Literature of the Bible", is now reprinted (Indep. Press, 9d.). Miss Lilian E. Cox's Stories for Juniors, *God's Mighty Men* (R.E.P., 1s. 6d.) is now in a third edition. The Prison Medical Reform Council has issued Mr. Bernard Shaw's Preface *On Imprisonment* as a pamphlet (1s.). Another sign of the revival of Trollope is the appearance of *Is He Popenjoy?* in the World's Classics (Oxford Press, 2 vols., 3s. each, or 1 vol., India Paper, 7s. 6d.). It is good to see Mr. John Bailey's *Dr. Johnson and his Circle* (Oxford Press, 3s. 6d.) in a new edition, for it is one of the most readable of the excellent Home University Library series. The text has been revised by Dr. L. F. Powell, who has also added a brief bibliography. Penguin Books go ahead with their admirable output of first-class works in a 9d. edition; among recent additions are Prof. J. Dover Wilson's *Life in Shakespeare's England*, first published as long ago as 1911 but still unrivalled; Mrs. Virginia Woolf's *The Common Reader: Second Series* (now unhappily called *The Second Common Reader*), with its distinguished introductions to Donne, Dorothy Osborne, Dorothy Wordsworth, and others; and Mr. C. K. Ogden's *The A B C of Psychology.* A work now published for the first time in this series is a diary anthology for 1800 to 1850 by the Rev. James Aitken, which continues his collections for the three previous centuries.

CURRENT LITERATURE

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

Adam and Eve. By JOHN MIDDLETON MURRY. Dakers. 10s. 6d.

Mr. Middleton Murry would probably be surprised if he knew how many of the ideas contained in this book were expounded in some Free Church or other last Sunday. Not all of them, for Mr. Murry is almost a solitary survival in his magnification of D. H. Lawrence; and not, of course, in the same form. "We are down to bedrock", says Mr. Murry:

> No revivification of existing society by existing religion is conceivable. We have to find a religion which will first carry us through the inescapable disintegration of bourgeois society, and give us some well-grounded hope that it may be the creative source from which a possible future society can be nourished.

This is reminiscent of much in our pages, but the thesis is worked out with the intensity which marks Mr. Murry's recent work. The free political society in which man can do creative work has been destroyed, and "industrial full-employment" will not restore it. Christianity has been categorically rejected by some nations, and receives only lip-service in others; it "has ceased to exercise any restraining influence whatever on the behaviour of nations", and unless it "undergoes a revolutionary change whereby its thought of God becomes commensurate with the whole of human experience", it is scarcely likely to do so in the future. Especially has it failed in its teaching in regard to the man-woman relation which is the basis of the true community. Protestantism, says Mr. Murry, with more zeal than knowledge, "*is* puritan sex-morality, and precious little else": it

> damned [*sic*] up the release of human energy into the natural channel of mutual physical delight, and changed it into the furious compound of inventiveness and acquisitiveness which has been the dynamic of capitalist society.

It is by extravagant half-truths of this kind that Mr. Murry weakens his case. The Church's blunder in isolating sexual sin, and in failing to emphasize the kind of love relation between man and woman Mr. Murry so beautifully describes, has been shocking and serious enough, and we are not concerned to defend it. Mr. Murry is right in seeing the essential elements of society in man-woman, the land, the machine, and God; the harmony between them has been shattered by the machine, and it is now the task of the dedicated man and woman "to make the machine a member of the brotherhood. . . . To support such an effort a new love-relation between Adam and Eve is required".

This book is well worth reading. It will annoy often, and is at times so far from the mark as to be ludicrous—Susanna Wesley, we imagine, would have rejoiced had her husband's energies turned to inventiveness and acquisitiveness!—but its contentions are fundamentally sound: Christian civilization has vanished, and Christianity has ceased to influence the lives of men and of nations; employment and security alone will not satisfy the creative instincts of men; a politico-religious society must be based on a true love-relationship between man and woman, with a family. EDITOR.

Christ in the Gospels. By A. E. J. RAWLINSON. Oxford Press. 6s. 6d.

It is pleasing to find among the gifts still bestowed upon the different members of the episcopal bench that of biblical scholarship, and that the talent has not gone unused. But it is an indication of the pressure of administrative duties that the Bishop of Derby has, even in his proof-reading, assigned Nicodemus to *Jn.* 2 and the woman of Samaria to *Jn.* 3.

This book—slender only in "Conformity, *etc.*"—is an attempt to state the meaning and message of the Gospels to minds somewhat perplexed by modern "criticism". It is not, I think, unfair to say that the writer looks the difficulty in the face and passes it by. He will not have us rationalize, and what he says on such matters as the virgin birth, the physical resurrection, and miracles will not satisfy everyone: in his own words, "the possibility of scepticism will always remain". Despite his endorsement of Prof. Dodd's contention that history is occurrence plus interpretation, there are still obstinate people who want to know what the first half of the combination (the occurrence or fact) really was. And as to interpretation Frank Lenwood's words hold good—"the *N.T.* interpretation of the experience is the place where for our generation the shoe pinches".

Not the least useful part of the book is a series of four appendixes in which the Bishop summarizes Streeter on the Synoptic problem, Dibelius and Vincent Taylor on form-criticism, C. H. Dodd on "History and the Gospel", and Brunner on the theology of crisis. In a chapter on the Fourth Gospel he leans heavily on the curious work of Hoskyns and Davey.

After an introduction, the keynote of which is that the Gospels are testimony literature, "documents that spring out of the heart of a living faith", and a chapter on "Background and Presuppositions", the body of the book deals with Jesus as Messiah—birth, baptism, and temptation; the Messianic signs, proclamation, teaching, passion, and victory. As might be expected from the author of one of our best commentaries on *Mk.*, there are many illuminating passages (often in the footnotes), and the whole is a well-documented, lucid, progressive exposition. ALEX. J. GRIEVE.

The Nature and Purpose of the Gospels. By R. V. G. TASKER. S.C.M. 5s.

Prof. Tasker is well known for his contributions to Textual Criticism, especially in connexion with the Chester Beatty papyri. In this book (originally lectures to teachers) he puts the fruit of his long experience at the disposal of the non-specialist and provides a handbook which should be of real service not only to the secondary school teachers to whom it is dedicated, but (like the Bishop of Derby's book, already noticed) to all "anxious inquirers". After discussing "the Gospel behind the Gospels" (*i.e.*, primitive Christian preaching and oral tradition) and the earliest written sources (*i.e.*, Q and *Mk.*), he handles *Mt.* and *Lk.* Before considering the fourth Gospel he has two chapters on the Kingdom of God (a) in Jewish expectation, (b) in the Synoptic Gospels. Two appendixes deal respectively with Extra-Canonical Gospel Material and the importance of a knowledge of *N.T.* Greek, a seed which I hope will fall on good ground and fructify.

The book is very readable and its treatment of the subject has many points of freshness. The author confesses himself in sympathy with the current "crisis" school of theologians, and this comes out in his kindly but firm "debunking" of *Lk.* as the work of a romanticist, though he still calls him a "historian" (*pace* Dr. Knox!). In Appendix I he has some shrewd tilts at the extra-canonical writers who are still with us in their composition

of Nativity and other Gospel plays, but he does not seem to recognize that the process began before the Canon, in the infancy stories of *Mt.* and *Lk.* It is only fair to add that he finds apocryphal elements in *Mt.* (p. 44). By a slip on p. 35 the Sermon on the Mount is restricted to *Mt.* 5f.

ALEX. J. GRIEVE.

From Jesus to Paul. By JOSEPH KLAUSNER. Allen & Unwin. 15s.

This book has had a good press and deserves it. It is handsome value, over 600 pages, beautifully printed (in America) on paper (not on "stiffened porridge"). Originally written in modern Hebrew, it has been admirably translated by Dr. Stinespring of Duke University. It would have appeared soon after the author's earlier work, *Jesus of Nazareth*, but his 32 years' collection of material was lost in a Jerusalem riot in 1929 and had to be laboriously reassembled. The present work was completed in 1939, and this may account for the absence of some recent literature from the extensive range utilized by Klausner, *e.g.*, Canon Knox's Schweich Lecture, with its argument that Paul's Hellenism came rather from Jerusalem than from Tarsus.

The book is primarily, I think, for Jews: it is an *apologia* for Judaism, ecclesiastical and national; *vide* the many references to neo-Jewish literature. It defends the Torah, the ceremonial laws, and above all, nationalism. At the end of almost every chapter in the section on "The Teaching of Paul" we have a sentence like this: "What could Judaism have to do with such views?" Dr. Klausner scents danger in the opposition of orthodox Christianity to Zionism, and of the friendlier Christianity which would "convert" the Jews ("the aspiration to slay Israel with a deadly kiss"):

> But the people Israel is an eternal people, an everlasting people, which can neither die nor be transformed. Therefore it refused to modify or change the politico-spiritual, national-universal, earthly-heavenly Jewish Messianic idea which Paul, no doubt unconsciously, attempted to take over by introducing into it elements foreign to Judaism and close in spirit to the pagan peoples of his time.

So then "never the twain shall meet". Yet a wider circle of readers will be grateful for Dr. Klausner's work and derive much instruction from it. The subject of Jesus and Paul is one that provided a spate of studies a generation ago, but it has never been handled with more fullness or broad-mindedness. We have nothing but praise for the spirit of the writer, bearing in mind his own contention that he writes as a historian, not as a theologian. Here is candour without rancour, only regret that so able a son of Jewry as Paul should have gone off the rails. The book begins with a survey of Diaspora Judaism in its political, economic, and cultural aspects. The author's chief criticism is that it had no real rootage, it was fickle and diluted rather than liberal. Both this section and the next, which discusses the pagan world of the first century, supply a background comparable for lucidity and trustworthiness to the similar account of Palestinian Judaism in the earlier book. After an examination of Hellenistic Jewish theology as reflected in *Wisdom, 4 Macc., Sibylline Oracles* and Philo, the author discusses the sources for his study of the transition from Jesus to Paul, *viz.*, *Acts* and the Pauline epistles. He is conservative rather than radical in his estimate; *Acts* is good history, from the hand of one author who, however, used different sources. All the Paulines are genuine (except of course the Pastorals) and the inconsistencies between them and *Acts* are easily explained.

We are now *in medias res* as the titles of the subsequent sections indicate: "Jewish and Gentile Christianity", "The Life and Work of Paul", and "The Teaching of Paul". The first of these describes the early years of the Church, Peter, James, the early converts (Hellenistic Jews of the Diaspora, the raw material for a new religion), Essene influence, the Seven, and the transition to the Gentile world via Samaria. 130 pages are devoted to a graphic record of Paul's life, work, and personality. He disputed with Stephen in the synagogue of the Cilicians, had personal knowledge of Jesus (*2 Cor.* 5[16]), was an epileptic ("the stake in the flesh"), but a great man, a "practical mystic".

The section on "The Teaching of Paul" opens with a statement of its personal (apostolic and psychological) and cultural (Jewish and pagan) factors; the next chapter on "Paul the Hellenistic Jew" stands out with many others as fine workmanship. Space precludes an enumeration of the remaining chapters, which cover not only the distinctly theological ground but also Paul's ethical and social teaching. But this extract will serve to sum up the purport of the whole book:

> Paul, a Jew living among Gentiles, and a man exceedingly sensitive to everything going on in the world, was aware of the longings for salvation which were filling the pagan world of his time. So, being a believer mystical to the point of hallucination, yet at the same time a talented organizer of amazing practicality, Paul came to those yearning for salvation and preached an attenuated Judaism, from which had been taken the sharp edge of the Torah and the difficulties in the observance of the ceremonial laws; and in place of a dying and rising *god*, such as was common in the various pagan religions of that time, he added to this attenuated Judaism a dying and rising *Messiah*.

Christianity as he taught it, being so much more pliant than Judaism, naturally scored heavily. Israel still awaits her Messiah; Jesus is for her a great moral teacher and an artist in parable. It is to the credit of Paul "that through him the pagan world accepted, along with many . . . superstitions, the Jewish Bible as the foundation and basis of a religion for the Gentiles". In this limited sense he was also, as Maimonides said of Jesus, "A preparer of the way for the King-Messiah".

By way of *addenda*. The great number of Diaspora Jews was surely as much due to procreation as to proselytism (p. 33f). Did the Jerusalem church have this elaborate organization (p. 350)? Would Paul and Barnabas need an "interpreter" (John Mark, p. 351)? Is Luke so careful about the order of events (p. 366)? Was Peter ever in Rome (p. 418)? (K. Heussi has shown the weakness of the tradition). Did the equation of Jesus with the Suffering Servant arise only after his death (p. 140)? Is it fair in the light of *Rom.* 2 to say that Paul sees no need for repentance (p. 520), or, in the light of many references, that he laid little stress on fellowship as compared with the individual? There are hardly any misprints, but see p. 297 n. 9, 500 n. 25. "Imposters" (p. 562) may be an American spelling, but I can't accept it. ALEX. J. GRIEVE.

The Gospel of the New World. By OLIVER C. QUICK. Nisbet. 6s. 6d.

By way of preamble I put two questions to the publisher: (1) What has happened to the index between E and L? (2) What does "until a fortnight of the author's death" (back jacket) mean?

I can imagine the relief with which a theological student who has toiled at the doctrine of the Work of Christ (biblical and historical) for a session or perhaps two, would greet this rapid but penetrating survey of the sub-

ject. My fear is that if he made its acquaintance before beginning the appointed discipline he would be tempted to cut a good many lectures. There are many crisp sentences in it that would form excellent topics for an essay paper, and some very striking passages, like that on Calvinism (p. 87). Those whose College days are over will find the book an excellent refresher course.

The author lays stress throughout on the place of the eschatological element in the Atonement:

> The Atonement has not really been effected at all apart from the resurrection of Jesus Christ which is itself the inauguration of the new world, and by which the beginning of the life to come is already communicated to faithful Christians.

Here, like Prof. Snaith in his Fernley Lecture, he rejects the immortality-of-the-soul line of thought. He comes down strongly on the side of the sacrificial rather than the juridical interpretations; his definition of sacrifice (which he expounds) is "the voluntary giving up of something of value to some one for some purpose".

From the opening chapters on "The Origin of Evil" and "The Christian Doctrine of Man", through the review of *O.T.* and *N.T.* data and the historical development, to the last two chapters on Sacrifice and Eschatology (in which he deals with the dilemma of universalism or everlasting punishment) there is steadfast evidence of distinguished scholarship, clear presentation, and religious insight. A prefatory memoir by Dr. Temple gives a vivid portrait of the author. Who could have foreseen that these two "loving and lovable" men would so speedily be reunited?

ALEX. J. GRIEVE.

Some Hellenistic Elements in Primitive Christianity. By WILFRED L. KNOX. Oxford Press. 7s. 6d.

This volume of Schweich Lectures (1942) adds lustre to a distinguished series. Its aim is to show how the gospel was moulded so as "to gain a hearing in" and ultimately to conquer the civilized world. We have been more or less accustomed to think of the Fourth Gospel as an instrument in this missionary enterprise, but Canon Knox supports his argument from the other Gospels, especially *Lk.* (who is no historian, pp. 7f), and from *Acts*. Judaism itself had been Hellenized to a considerable extent, and that not only in the Diaspora; Paul's Hellenism was derived from Jerusalem, not from Tarsus (p. 33). Canon Knox argues cogently for the prevalence of the *Logos* idea all through the Fourth Gospel.

He reveals an extensive and profound knowledge of Early Christian and classical literature, including the "minor" writers, but is poles removed from the "laborious and frigid pedantry" (as he calls it) of Philo. The indexes are superb, and the footnotes and excursuses almost out-distance the text. There is scarcely, if at all, a page that does not throw light on the *N.T.*, and though primarily a book for scholars, any earnest biblical reader will find it a rewarding study. One cherishes the hope that Canon Knox will some day give us a commentary, at least on the Gospels.

ALEX. J. GRIEVE.

The Thrill of Tradition. By JAMES MOFFATT. S.C.M. 7s. 6d.

This small book is presumably the last we shall receive from Dr. Moffatt's pen: and in view of his death last June, the first duty of a reviewer, who had also the good fortune once to be his pupil, is to pay a tribute of reverence and gratitude to the memory of a deeply learned and dearly loved teacher.

The book is very typical of its author. It starts with *fourteen* illustrative paragraphs culled from Christian writers of all ages. Its six chapters are crammed with quotations from and allusions to all phases of literature from Plato downwards: and there are nine pages of notes and references. I am reminded of what we used to say of Moffatt in the Junior Common Room at Mansfield in 1912—namely, that he was accustomed to read through the whole of the world's literature once every three years! Every conceivable aspect of the use and abuse of tradition is penetratingly described and commented on.

It is by no means an easy book to summarize, since the *articulation* of the thought is not very easy to follow. The main purpose of the book seems to be to bring out and emphasize the positive value of tradition: and in this connexion the words "throb" and "thrill" continually reappear. Dr. Moffatt is, however, perfectly well aware of the fallibility of an indiscriminately traditionalist attitude. While the strength of the book lies in the clear perception of tradition's positive value, and the richness with which the whole subject is treated, its weakness may be said to lie in its failure to present clearly any radically trustworthy means of distinguishing good traditions from bad.

I was rather a long time getting my thrill: but I got it all right towards the end of the book in a quotation of three lines from Samuel Daniel:

> Hand, you have held true fellows' hands.
> Be clean then. Rot, before you do
> A thing they'd not believe of you.

C. J. CADOUX.

The Clue to Pascal. By EMILE CAILLIET. S.C.M. 6s.

This is meagre fare for the price. In spite of many references, it is a work more of piety than of scholarship. We are told that it originated in a course of lectures on Pascal and the Bible, and it should have kept this title. But the author, "impressed by the tremendous part the Bible played in the life and work of one of the profoundest thinkers of all time", finds in this relationship "the clue" to Pascal. Those who have grown wary of clues will thus approach the book with reserve from the start, as defending a thesis which, it must be admitted, is never really argued. Closer acquaintance with English Pascalian scholarship would have moderated this rather uncritical admiration. Clement Webb, for example, has written wise words on Pascal's "profundity"; Abercrombie has made serious criticisms of his knowledge of Augustine; H. F. Stewart's latest work (referred to here but hardly taken seriously) would have suggested more enlightening comment on the great Pascalian themes of the Three Orders, the Hidden God, Prophecy and Authority. But perhaps this is asking too much for a slight work, which has had to be hastily produced in war-time. There is interesting reading here, and some useful suggestions on such topics as Pascal's relation to Bossuet, to Kierkegaard, and to Protestantism.

W. G. MOORE.

Friedrich Hölderlin. Selected Poems: the German text chosen and translated, with introduction and notes, by J. B. LEISHMAN. Hogarth Press. 8s. 6d.

Aragon. Le Crève-Cœur. Les Yeux d'Elsa. La France Libre. 2s. 6d.

If some think it strange that these two delightful books should be noticed here, let it be said that they touch the concerns of modern men at vital points. An undergraduate on convoy duty to Russia found that such poetry gave him more sustenance than Joad or Koestler. Both the German

Romantic and the contemporary Frenchman speak to young men a language they can understand and which they long to hear. The story of Hölderlin's tragic life has not, I think, been better told than in the forty pages of Mr. Leishman's Introduction. As he did with Rilke, he daringly allows the German original to appear opposite his own rendering. One cannot resist the comparison, and it is to the translator's credit that only rarely do his verses seem wooden. His best lines, as he would surely desire, send one back with renewed pleasure to the long phrases of the German, which he has been careful not to split up. "The soul from whom withheld was her right divine", "Cloyed with the joys of day men turn reposefully homewards", these and many others stand entire and dignified even in translation. The whole book gives a glimpse of a German spirit truer and finer than any which the fog of war allows us to see.

It is claimed that Aragon is the first poet of the United Nations to make music out of the war, and these lovely verses certainly contain, for those who can listen, echoes of hard times, captivity, treachery, despair. But the echoes are clothed in serenity and music. This "Heartbreak", as M. Labarthe well says, comes from a place where hearts do not break. Its author, a Surrealist, a Communist who in 1939 was sent to a specially dangerous sector of the front, expresses something of the courage that brought Frenchmen through four terrible years, but its expression is less sugary and more complex than the popular *Silence de la Mer*. The absence of punctuation intensifies the rhythm within the lines:

Ils sont la force et nous sommes le nombre
Vous qui souffrez nous nous reconnaissons
On aura beau rendre la nuit plus sombre
Un prisonnier peut faire une chanson.

W. G. Moore.

SHORTER NOTICES & DESCRIPTIVE LIST

(*Books marked * are recommended for ministerial reading.*)

For Men and Nations is the informing "Popular Report" of the British and Foreign Bible Society, written by the Rev. John A. Patten (6d.).

Mr. Laurence Housman's play, *Samuel, The King-Maker* (Cape, 6s.), is so powerfully done that it needed not the Preface belabouring fundamentalists and verbal inspirationists to make a way for it. Samuel is a wily old rogue, who gets his own way by declaring it to be "the word of the Lord"; his cynical sons see through him, and the witch of Endor troubles him, causing him to doubt his God—and himself. Swiftly the plot moves to final disaster, when, deserted by people, king, and sons, but with the pursuing witch in attendance, Samuel dies. We should like to see the play produced.

Many readers of the *Letters of Evelyn Underhill* must have desired to read some of the addresses given by her at the Retreats of which she so often speaks. They have now the opportunity in **Light of Christ* (Longmans, 5s.), talks given at Pleshey in 1932. They go to the heart of things, and most ministers—and indeed all Christians—would be better for reading them. Miss Lucy Menzies adds a memoir.

We wonder how many purchasers will feel they have been misled by the title, *The Predicament of the Church* (Lutterworth Press, 8s. 6d.), a volume of "Contemporary Essays". Good as some of the essays are, they will perhaps wonder what "Duty to God and State" (A. D. Lindsay), "The Church's *Rôle* in Politics" (A. M. Murray and M. Versfeld), "The Disunited Church: Why? And How Long?" (Benedicta Rowe), "Gospel and

Law: Punishment of War Criminals" (F. B. Welbourn), "Can Germany Share in Re-education?" (Patricia Owen), "Can Christianity and Communism Meet?" (Tiran Nersoyan), "Can the Older Churches Learn from the Younger?" (C. G. Schweitzer) have to do with the "predicament". The essay which gives the title to the book is by Emil Brunner; it has already been referred to in our pages; it impressed us so much when we read it in the American *Religion and Life* that we at once sought permission to reprint it, only to find that the Lutterworth Press had anticipated us.

Each of the volumes of Dr. K. S. Latourette's *History of the Expansion of Christianity* seems to present more problems than the one which preceded it, but they are all triumphantly overcome in Vol. VI, *The Great Century, 1800-1914, in North Africa and Asia* (Eyre & Spottiswoode, 25s.) with the skill with which we are now familiar. Of the missionary expansion of this century Dr. Latourette writes:

> Nothing to equal it had previously been seen in the history of the faith. Nothing remotely approaching it could be recorded of any other religion at any time in the human scene.

To compress the century's history in North Africa, India, China, Japan, and Russia in Asia into little more than 400 pp. was a task to daunt the hardiest, but Dr. Latourette accepts the challenge—and survives. Naturally, with such compression, the narrative at times becomes a catalogue, and at others patchy, as a survey of the pages dealing with the London Missionary Society shows: it is a pity that the continuation of Lovett's *History* of that Society from 1895 on was not available for Dr. Latourette's use, as it will be for his final volume, in which the period from 1914 will come under review. The bibliography proves, however, that little has been missed, though it is strange that one only of Miss M. L. Christlieb's works is included and that no mention is made of James McGowan's. The whole work will long be an indispensable book of reference for all students of Christian missions.

The documents collected by Dr. W. A. Visser 'T Hooft in *The Struggle of the Dutch Church* (S.C.M., 2s. 6d.) stir the blood. Dating from October, 1940, to 1943, they show the reaction of the Dutch Reformed Church to the German occupation, a reaction interpreted by Dr. 'T Hooft in his Introduction and estimated by him in "Results so far achieved".

With Wendell L. Willkie, Roscoe Pound, Norman Foerster (also editor), Theodore M. Greene, Abraham Flexner, W. Macneile Dixon, and Gordon K. Chalmers as contributors, **The Humanities after the War* (Princeton & Oxford Presses, 10s.) naturally contains many suggestive passages, and notably in the essays of Prof. Greene and Prof. Macneile Dixon. Although this is exactly the kind of book ministers ought to read to keep them in mind of a world of culture they are apt to forget, we hesitated to commend it to them because of its price: 10s. for less than 100 pp. is impossible for men on much more than "the minimum stipend": but there are libraries. [This book is from an American University—frequent offenders in this matter of price. Cannot wealthy American institutions lend a hand to students in poorer lands by issuing their books more cheaply?]

All that Dr. W. F. Lofthouse writes is worth careful study, and **The Family and the State* (Epworth Press, 6s.) is no exception. The history of the family is outlined, and its relation to changing views of the function of the State discussed. Questions of population and of the place of woman in the family are considered, and special attention given to the English family, and to the Christian conception of the family. The lecture (*here* is good value for money!) would make an admirable textbook for ministerial and other study groups.

M. Jacques Maritain's **The Rights of Man and Natural Law* demands and deserves careful study. The conception of Natural Law has often been overlooked by writers on religion, who, indeed, have been strangely blind to the study of political philosophy. M. Maritain outlines and examines the "Rights of the human person as such", the "Rights of the civic person", and the "Rights of the social person, and more particularly of the working person". (Bles, 5s.).

People who think there is no romance about the Christian ministry should read the Rev. H. J. S. Guntrip's *Smith and Wrigley of Leeds* (Independent Press, 5s.), a succinct and stirring "story of a great pastorate". All Congregationalists know how Bertram Smith and Francis Wrigley left College to take charge of a difficult church in Hunslet, stayed there all their ministerial lives, and built up a magnificent work, notably among men. This book should make their achievement known in wider fields. Different in almost every way, except in devotion to their Lord and to the people, they were a marvellous combination. They had grit and gumption, the learning and eloquence that express themselves in the convinced and sturdy speech the Yorkshire working-man loves, and they never spared themselves. How many boys, we wonder, did they send to College, how many tired women and wan children for a spell of rest and fresh air? In his Introduction the Rev. D. W. Langridge aptly writes:

> Always this is the sure sign of nobleness, that men are content to live in drearier surroundings than they need, and discharge homelier duties than they might, and receive smaller remuneration than they deserve, in order to live amongst and serve their fellows.

Smith and Wrigley did just this, and won the regard of all who knew them: the Congregational Union of England and Wales altered its rules that they might be elected jointly to the Chair. The partnership was broken by Smith's death in 1943, but Francis Wrigley is happily with us, secure in the affection of a great many whom he has helped, and who are proud to call him friend. Mr. Guntrip, who carries on their work at Salem, is to be congratulated on the way he has performed a difficult task.

We are grateful for the new Home University Library volume (Oxford Press, 3s. 6d.)—Dr. H. G. Hanbury's *English Courts of Law*, which the layman will find a handy book of reference to the history and the current practice of the Courts. Dr. Hanbury writes interestingly, but he is rather behind the times in speaking of "Wesleyans".

Mr. Bernard Shaw's *Everybody's Political What's What?* (Constable, 10s.)—"a child's guide to politics"—will provide stimulating entertainment for a week of evenings. It is easier to say what it does not contain than what it does, but in addition to much pertinent and provocative talk about economies, politics, and art, Mr. Shaw lets himself go on his favourite themes—vaccination, vivisection, medicine, education, and Mr. Shaw. There is a lot that Mr. Shaw doesn't know—about the Puritans and Cromwell, for example—and subjects on which he is obstinately perverse, but our debt to him, already great, is increased by this *omnium gatherum*. And how we wish the leaders of the Churches would take his words to heart, for it is indeed true that

> a Church that has not enough spiritual energy to cut the dead wood out of its ritual, and lead its people instead of lagging centuries behind them, is no real Church at all.

Mr. Shaw would have the Government

> warn the Church of England that it will be disestablished and disendowed if it does not at once stop declaring in the 18th of its 39

> Articles that the majority of the human race, including our Russian allies, are to be held accursed.

We must not quote more from a very quotable book, which we recommend to our readers. Where, we wonder, did Jesus say the words attributed to Him on p. 170? Pp. 139 and 317 need attention.

For a score of Englishmen who know and honour the name of Florence Nightingale, it is doubtful if one has heard of Jean Henri Dunant. It is well, therefore, that Mr. Dermot Morral's informative and well-illustrated book, *The British Red Cross* (Collins, 4s. 6d.), should open with an account of Dunant's pioneer work. The Red Cross has rendered inestimable service in this and previous wars, and this chronicle of its achievements is both welcome and useful.

M. Henri Lasserre's *The Communities of Tolstoyians* (Toronto: Rural Cooperative Community Council, and West Byfleet: Community Service Committee), translated from the French, describes the history of the communities and their present condition.

Mr. Wilson Harris draws on his experience at the Paris Peace Conference to illustrate his *Problems of the Peace* (Cambridge Press, 3s. 6d.) in the admirable "Current Affairs" series edited by Sir Ernest Barker. In nine chapters he acutely surveys the problems facing the peace-makers, and his analysis deserves the attention of all students of affairs. He concludes by attaching the query "Always?" to Macaulay's dictum:

> The English are always inclined to side with a weak party which is in the wrong rather than with a strong party which is in the right.

Perhaps robots and rockets may be instrumental in defeating a new campaign to "organize sympathy"!

"Cassius", no longer disguising the personality of Mr. Michael Foot, continues his lively campaign against the Conservatives in *Brendan and Beverley* (Gollancz, 2s. 6d.), an extravaganza in which the characters are easy game. The post-war election speech which Mr. Foot puts into the mouth of Mr. Churchill is skilfully done.

The publication of the inquiry of the National Council of Social Service, *Dispersal* (Oxford Press, 3s. 6d.), offers opportunity to pay tribute to the work of its Secretary, Dr. H. A. Mess, who died before the issue of the Report. Readers of this journal know something of what Dr. Mess accomplished in a too-short life, and regret his death. This Report is a characteristically competent piece of work—it discusses "the advantages and feasibility of the permanent settlement out of London and other great cities of offices and clerical and administrative staffs", basing its argument on the war-time experience of Government and other offices. "Dispersees", employers, and receiving towns were all questioned; there was naturally great diversity of opinion, but the conclusion that permanent dispersal would be in the national interest is unhesitating.

How Mr. G. L. Schwartz has enjoyed himself in writing *Why Planning?* (Signpost Press, 1s.), a plea for free enterprise which makes merry with the planners: text and illustrations alike can be enjoyed even by those who deem the handling of the subject biased and lacking in objectivity.

Miss Désirée Edwards-Rees's *A Rural Youth Service* (R.E.P., 3s. 6d.) is a lively diagnosis of the problem and a practical outline of its solution. All engaged in youth work could learn from it, and not merely those who have to deal with the youth of the countryside.

The Royal Institute of International Affairs has published no more useful survey than Mr. L. P. Mair's *Welfare in the British Colonies* (5s.). In

comparatively small compass it describes the situation today in the fields of education, labour, health, and social welfare. It should not only find a place on the shelves of Members of Parliament and students of Colonial history; in the attaché case of any Briton travelling in the United States it should have a measure of priority.

Was the formation of Czechoslovakia under the Versailles Treaty a mistake? When the new Peace Treaty is made, what modifications are desirable? A reading of Dr. Alexander Kunosi's *The Basis of Czechoslovak Unity* (Dakers, 5s.) will stimulate thought on the problem. Viscount Cecil writes an Introduction.

In *Salute to India* (S.C.M., 6s.) Dr. J. Z. Hodge, for over forty years a missionary in India, and until recently Secretary of the National Christian Council of India, Burma, and Ceylon, gives us a very useful book—in his bibliography, his pictures of missionary work, and in his estimate of the religious and political situation. He urges the immediate release of the Indian leaders and resumption of negotiations, and desires to see "an India free, independent, and friendly . . . an equal partner in the British Commonwealth of Nations".

Prof. A. Wolf's *Higher Education in Nazi Germany* (Methuen, 5s.) tells the grim, familiar story of the prostitution of the Universities and Schools of Germany during the last decade. We realize how difficult it must be for those who have suffered to keep calm on such a subject; nevertheless they would do well to remember that scientific objectivity in the presentation of the facts is more effective than passionate outbursts. The story is hideous: it tells its own tale, delivers its own warning; let it then speak for itself.

Long ago we decided that we had not a pictorial mind, and Mr. K. B. Smellie's *Our Two Democracies at Work* (Harrap, 6s.) confirms this view, for we find the diagrams comparing America and Britain as confusing as the letterpress is clear. The rest of the illustrations are good, and the whole volume should help in that work of mutual interpretation which is so urgently needed.

Students of American history—and we rejoice that their number in this country is rapidly increasing—will find Mr. Robert Birley's *Speeches and Documents in American History* (Oxford Press, 3s. each—four volumes in the World's Classics) of great service. Vols. I (1776-1815) and II (1816-65) are now published, making the series complete.

It is fairly safe to say that the primary purpose of Dr. Halliday Sutherland's *Control of Life* (Burns, 10s. 6d.) was to provide the tables based on the Ogino-Kraus theory of conception which occupy pp. 230-61. In other chapters Dr. Sutherland discusses population and kindred questions, belabours divines and doctors, and generally enjoys himself: humanists, communists, enthusiasts for the pasteurization of milk, are among those who come under the lash.

Mr. Cyril Bibby's *Sex Education* (Macmillan, 7s. 6d.)—"a guide for parents, teachers, and youth leaders"—is welcome alike for its outspokenness and its common sense. Mr. Bibby does not minimize the difficulties of the task, or its dangers, nor does he shirk them. Parents, he believes, at the present time *do* shirk their duty, feeling no doubt their own incompetence, and on the whole rejoice that the schools accept it. Mr. Bibby gives specimen lectures, a chapter based on questions asked by children and adolescents, and an interesting "Tentative Scheme for Sex Education". We wish for the volume a wide circulation.

Miss Florence Surfleet's *Triangular Relationships* (Headley, 3s.) tackles some personal problems in an unusual way. Some eight stories, in each of which three or more persons become involved, are told in part, and the

ending of the story, with possible solutions of the problem, left for group discussion, which, we are inclined to think, will often become animated!

In Mr. R. A. L. Smith's *Bath* (Batsford, 12s. 6d.) the publishers have successfully overcome the problems of war-time production in a pleasing volume. Mr. Smith, a lieutenant in the R.N.V.R., died in April at the age of 28; he was a Roman Catholic, and his survey scarcely reaches objectivity (Selina, Countess of Huntingdon, is "that most unlovable woman" and "a spiritual snob of the first order"), but it is very readable. And so it should be with Roman Bath and the Abbey, Beau Nash and the Woods, Smollett and Sheridan and Jane Austen. One memorable night we strolled round Bath Abbey under a full moon at midnight: all was peace and beauty, but over Bristol hell broke loose—as it did over Bath in later days, as one pathetic picture shows.

Mrs. A. Dorothy Holmes's *The Romance of Bristol* (Worcester: Littlebury, 15s.) is another of the author's illustrated volumes, *The Cotswolds Calling* and *This Lovely Land* having preceded it.

We cannot but think that Prof. Lionel Trilling blundered in using a magazine article on "Forster and the Liberal Imagination" as an Introduction to his *E. M. Forster* (Hogarth Press, 8s. 6d.). This article has the affectation of profundity which marks some younger critics, and it shows Mr. Trilling at much less than his best. True, there are signs of it in the text—"Like the appealing Ralph Touchett of Henry James's *Portrait of a Lady*, Ansell is neither flat nor round but *fragrant*"—but generally he writes with clarity as well as insight. Not that we can always agree with him; when Forster says what seems to us the *mot juste* about Henry James, Mr. Trilling comments, "Obviously not only energy has failed here, but with it intelligence"! Forster's place in English literature—he will probably be a footnote fifty years hence—is not yet determined, but Mr. Trilling will assist readers to form a judgment. We have Wyke for Wyck on p. 10, and "that" for "than" on p. 101.

Vol. XXIX of the *Essays and Studies* (Oxford Press, 7s. 6d.) contains six papers by members of the English Association—on the whole both readable and instructive. Sir Herbert Grierson's "Criticism and Creation: Their Interpretations" and Miss Evelyn M. Simpson's "Jonson and Dickens: A Study in the Comic Genius of London" we found of special interest.

After reading Stephen Vincent Benét's long narrative poem, *John Brown's Body*, during a slow journey across the Atlantic, it was with particular interest that we noticed his posthumous work *Western Star* (Oxford Press, 7s. 6d.) on our table. It is the first part of a work which was intended to tell the story of the settlement of America and the long march west. It shows more mastery of the technique than *John Brown's Body*, though perhaps here also the finest passages are those describing individuals. There are, however, other moving pages, notably those telling of the coming of the first babe to the Puritan home and of Raleigh in his prison. The volume held us from first to last—an unusual achievement in a narrative poem, and it is to be regretted that Benét died with so much music in him. A lamentable misprint is "pesthouse" for "posthouse" on p. 21.

We greatly enjoyed Mrs. Anne Blakemore's *Rich is My Heritage*, and *Out of Old Fields* (Lutterworth Press, 6s.) is a not unworthy sequel. Mrs. Blakemore has the gift of writing as if she were in intimate conversation with her readers, and they share with her the pleasures and anxieties of the farm, slowly making its way to prosperity, and her joy when, after three disappointments, she becomes a mother. Books of this kind are specially welcome in days like these in which we live.

While there are a good many chuckles in Mr. Geoffrey Lang's anthology, *Mirror to Woman* (Jenkins, 7s. 6d.), we were more struck by the things he missed than by those he included. The editing, too, might have been better done: the same item, *e.g.*, appears on pp. 10 and 18.

To write a children's story is easy: to write a good one very hard indeed. At first we thought that in *The Wind on the Moon* (Macmillan, 10s. 6d.) Mr. Eric Linklater had "got away with it", but we are not so sure, though it may be that, read to children chapter by chapter, it will lose the "long-drawn-out" feeling as one goes straight through. In parts it is excellent, and Mr. Nicolas Bentley's pictures are a delight.

We did not see Miss Dorothy Evelyn Smith's *O, the Brave Music,* but we are glad we have not missed *Huffley Fair* (Dakers, 9s. 6d.). Miss Smith can tell a story, and the combination of Yorkshire and gipsy gives her an opportunity of which she makes good use. Altogether a skilful piece of work.

EDITOR.

Like Prof. Tasker's introduction to the Gospels (noticed elsewhere), Neil L. Pritchard's *The Presentation of the O.T.* (S.P.C.K., 3s.) and W. H. Oldaker's *Background of the Life of Jesus* (S.P.C.K., 3s. 6d.) are indications of the growing interest in Scripture in the day schools, primary and secondary. Both are by experienced teachers, and though not lengthy are sound pieces of work, meriting both circulation and assimilation. Mr. Pritchard hails from Stretford, and is on the right lines in insisting that the teacher must capture the attention of his pupils and must go on to make the *O.T. a personal book by relating it to individual experience.* There is no need to be apologetic about the *O.T.* The writer has a useful note on certain *O.T.* words and an up-to-date bibliography. But pp. 45-47 might be rewritten, there are misprints on pp. 28, 50, and 51, and a paragraph on Jeremiah would be a gain. Are there "many" apocalyptic books in the Apocrypha?

Mr. Oldaker is an Oxford headmaster; he divides his attractive sketch into these sections: Masters of the land of Palestine, How the people lived, What the people thought, The Jew and the Gentile, and The Geography of Palestine. The book has been "vetted" by Prof. Danby, whose long residence in Palestine is a guarantee of its merit. Teachers should get both books, and preachers would find them serviceable in Bible classes and group studies.

ALEX. J. GRIEVE.

The Rev. C. W. Dugmore is to be congratulated upon the inauguration of a lectureship in honour of the founder of Alleyn's College of God's Gift at Dulwich, and also upon the publication of the first series of lectures, on *The Interpretation of the Bible* (S.P.C.K., 6s.). The subject is a particularly significant one in this 20th century, and many puzzled Christians will find help and guidance here. The lectures are in the hands of competent scholars. Mr. H. J. Carpenter deals with the Bible in the Early Church; Father Pepler with the Faith of the Middle Ages; Dr. Albert Peel with Protestant views of the Authority of the Bible; Dr. Lightfoot with the critical approach in the 19th Century; Dr. Manson with the failure of Liberalism; and Dr. Lowe with the recovery of the theological interpretation of the Bible. Each makes a distinctive contribution to a very useful little volume.

In *All ye that pass by* (Burns, Oates, 2s. 6d.) the Rev. W. Bernard Dyer, O.S.C., gives us a little manual of devotion on the Sorrows of our Blessed Lady. No doubt, Roman Catholic readers for whom the booklet is intended will find it helpful, but children of the Reformation will miss the

Mary of the Gospel story, who has been transformed into the Mother of God and the rival of Christ in the work of salvation.

The Calling of God (6s.), a new volume in the Lutterworth Missionary Research Series, consists of four lectures delivered at the Oxford Vacation Term for Biblical Study at Oxford in 1943 by Dr. A. C. Warren of the Church Missionary Society. Dr. Warren considers the missionary function of the Church as based in the Call of Abraham, and realized in the Apostolic Church as the New Israel. While the book is not so much a history as a philosophy of missions, its conclusions are derived from history and are set forth with scholarship and insight. In looking to the future Dr. Warren holds that the proved methods of the past have not yet exhausted their usefulness, although the time is not far distant when the contribution of the Younger Churches will need to be taken more seriously. The book is to be commended to all who are deeply concerned with the problems of world evangelization. There are misprints on pp. 39, 47, and 52.

Many New Testament scholars have taken the view that some passages of the Fourth Gospel have been accidentally misplaced. Mr. F. R. Hoare, in *The Original Order and Chapters of St. John's Gospel* (Burns, Oates, 10s. 6d.), attempts a reconstruction based chiefly upon the demands of sequence and literary connexion, supported by an elaborate arithmetical analysis of columns, lines, letters, and spaces, as they may have appeared in the original MS. It is a laborious piece of work, yielding somewhat doubtful results, especially so far as the non-mathematically minded are concerned. At the end of the book Mr. Hoare adds most of the Douai version of the Fourth Gospel as he would rearrange it, and it must be admitted that on the whole his text runs more smoothly than that of our traditional arrangement. We welcome the help of a Roman Catholic scholar in this Biblical field.

E. J. Price.

Things New and Old (Pickering, 6s.) is a selection of sermons and addresses by the late Rev. J. R. S. Wilson of North Leith. Mr. Wilson was widely known as a pastor and especially as a preacher with a clear and winning evangelistic message. A brief memoir of him, contributed by one of his fellow-workers, forms the first part of this book. It reveals a personality of much charm. Several of these addresses were delivered at the Keswick Convention. They are marked by a deep spiritual culture, sane and unaffected, and appealing by their sincerity. Mr. Wilson was a considerable master of the art of illustration. Within the limits of an almost purely evangelistic note these sermons are work of the first order, and they will repay study. They have a definite theology behind them which may or may not be our own; but this definiteness gives them a value which more elaborate preaching often lacks.

Mr. John S. Hoyland's *We Who are India* (Lutterworth Press, 3s. 6d.) is a series of sketches of individual types of Indian people, drawn from the author's own personal experiences in many years of work in the country. The sketches are of all sorts and conditions of people, and are not limited to one class; the Congressman, the gipsy, the coppersmith, the landowner, are some of the titles. Many of these sketches have a vividness and actuality which bring home conditions of life in India, and the kind of problems that have to be faced. From the missionary point of view this is an instructive book, and it has life in it.

Timeless Prophets (Lutterworth Press, 3s.) is an outline study of the Old Testament prophets, and is intended primarily for class work. The author, Mr. F. L. Coutts, is a Salvation Army Officer, and editor of the Army's

International Sunday School lessons. The book is modern in its touch and is well done. It should be generally useful to Sunday School teachers in a first study of the prophets in their classes.

Miss M. L. Christlieb's *How can I bear Suffering?* (Rich & Cowan, 5s.) does not discuss abstruse points of the why and wherefore of suffering, but is an attempt to give practical help to those who suffer, and especially to the bereaved. Much of the book is taken up with evidences of communication with the departed. But this still remains a dubious ground for belief in a future life. The book is carefully written and is based largely on the author's own experience. To those who find help along these lines the book should be helpful; others will prefer the more comforting ground of the Christian faith.

The Rev. James Dunlop's *Death and After* (Lutterworth Press, 4s.) is a recasting of a number of Sunday Evening addresses on personal immortality and reunion beyond death. The author covers a wide field, but puts the main stress on the teaching of Christ, and it is in this direction he is most successful.

The Rev. Thomas F. Ryan's *Jesuits under Fire* (Burns, Oates, 10s. 6d.) is an account of the work of Jesuit missionaries during the siege of Hong Kong, 1941; of their experiences, and of the sufferings of the people. It is a narrative telling of great courage, of manifold works of mercy, and it throws a searching light on the events of those tragic days. The book will be of interest outside Jesuit circles, and particularly to those who have missionary work in China at heart.

The Rev. C. D. Hoste's *The Offering of Nazareth* (S.P.C.K., 2s. 6d.) is a devotional study of the relation between the Incarnation and the Service of Holy Communion in the Church of England. Without being able to go with the author all the way, there is much in this little book that is common ground to all Christians.

A. T. S. James.

The Free Church Tradition in the Life of England, by the Rev. E. A. Payne (S.C.M., 6s.), is a compact and business-like account of the subject, written with clarity and conviction. The chapter-headings are Protest, Struggle, Recognition, Revival, Expansion, Confidence, and Hesitancy. Mr. Payne has had "the contemporary situation constantly before" him, and relates Free Church principles to appraisals of that situation by such writers as E. H. Carr and D. W. Brogan. Particularly useful are the select bibliographical references in the footnotes, though these lack Alexander Gordon for the Unitarians and Neave Brayshaw for the Quakers. On p. 86, n.1, *Gumere* should be *Gummere*, and *Witney Whitney*.

Much has been published this year with regard to William Penn. Special attention may be drawn to *William Penn 1644-1718: A Tercentenary Estimate*, by Dr. W. W. Comfort, President Emeritus of Haverford (Oxford Press, 12s.). After dealing with Penn's life, Dr. Comfort divides his subject into The Defender of Quakerism, The Apostle of Toleration, The Founder and his Government, and The Man of Letters. Present political exigencies have led us to concentrate, perhaps unduly, on The Founder of Pennsylvania; it is good to have a study, done from the American side, which shows us one who "was above all a Quaker" and "the only Friend who has sought to express the Quaker outlook upon life in epigrammatic form", so that we have Penn in his genuine and distinctive "universality".

Let Us Go Forward (S.C.M., 2s.) is the title of the Bishop of Sheffield's Charge at his Primary Diocesan Visitation last May. Dr. Hunter's plans for "Our Strategy" in winning the world are intended for Anglicans, but

are well worth consideration in "the communion of my parents, for which I still have a great affection and respect".

The London Missionary Society is also "going forward": in *Front Line Islands* (Livingstone Press, 6d.) Miss Joyce Reason has edited reports of two recent journeys by the Rev. G. H. Eastman to the Gilbert and Ellice Islands in the Pacific.

The Silent Church: The Problem of the German Confessional Witness, by Dr. Julius Rieger (S.C.M., 2s. 6d.), is an original study, of greater importance than its paper covers may suggest. The problem considered is, Why do not Christians in Germany "speak out"? After enumerating various factors which favour, or compel, silence, and suggesting that the silence is far less complete than we assume, Dr. Rieger, while allowing one kind of silence to be a guilty silence, draws attention to another kind of silence which is itself witness of the most telling kind, and names various "new means of expression in the silent Church". "Deep calleth unto deep" in this little book.

The Rev. L. T. Towers's *A Background to the Old Testament* (Independent Press, 3s. 6d.) consists of four lectures given in connexion with the Luton Religion and Life week, and with the Bedford branch of the I.C.E. Mr. Towers seeks to elucidate some of the principal religious ideas of the Old Testament, and to show their contemporary relevance. The book might well be used as a basis for discussion by groups wishing to study the Old Testament.

The English Mediaeval Recluse, by Mr. F. D. S. Darwin (S.P.C.K., 6s.), is a useful and painstaking study of "the victim of the most rigorous form of *stabilitas loci* ever known in a Christian community". He describes the typical anchorage and the daily life, prints some forms of profession and enclosure by the diocesan, enumerates various benefactions to, and endowments of, anchorets, and suggests that the anchoret combined the function of a Buddhist prayer-wheel with that of a Greek oracle. On minor details Mr. Darwin is occasionally at fault.

Although there is much in Dr. M. V. Ronan's *An Apostle of Catholic Dublin: Father Henry Young* (Browne & Nolan, 15s.) which is intended primarily for those with an intimate knowledge of Dublin and of the working of a Roman Catholic parish, there is also a good deal of wider interest, especially in the first two chapters, which deal with "The Catholic Revival in Dublin" and "The Campaign for Catholic Relief" in the eighteenth century. Father Young (1786-1869), of St. Michan's, Dublin, was an ardent ascetic, who even in his boyhood preferred praying in the cellar to playing games, and the passion of whose life was a devotion to the Sacred Heart: a sort of Curé d'Ars.

The ordinary Britisher is "tired of" Gandhi: all the more need to read *Gandhi* (Allen & Unwin, 2s.), by Carl Heath, whose long experience as Chairman of the India Conciliation Committee gives him an especial right to ask for understanding of this "man of life", as Madariaga has called him.

Some Aspects of the British Constitution, by Mr. R. C. Fitzgerald (Everybody's Books, 6s.), looks dry, but provides much useful and interesting information in a compact way. Those who have long wished they could find some readable account of the workings of Parliament now have it. Mr. Fitzgerald is Lecturer on the British Constitution at Birkbeck College.

Haakon VII—Norway's Fighting King, by Mr. Philip Paneth (Alliance Press, 8s. 6d.), has little in it about King Haakon personally, but describes, rather, the course of Norwegian policy during the war, with some attention to the state of affairs in Norway itself.

Mr. C. T. Smith's *The Teacher's Case for Religious Instruction* (Watts, 6d.) is a plea for what the author calls "the People's Tradition" against what he calls "the Clerical Tradition".

The Service of the King, by a Subaltern (Inter-Varsity Fellowship, 2d.), has a commendation by Sir William Dobbie.

GEOFFREY F. NUTTALL.

If it is the function of a handbook to provide copious and concise information, the Rev. James Norman may be deemed successful in his timely and useful *Handbook to the Christian Liturgy* (S.P.C.K., 10s. 6d.). Mr. Norman offers us neither a manual of eucharistic doctrine nor an interpretation of liturgical practice, but confines himself to an historical and analytical survey of the principal rites of the Eastern and Western Churches. By far the most valuable part of the book is the Commentary, which is devoted to a detailed analysis of the component parts of the Liturgy as a whole. In providing an extensive series of cross-references, the compiler will put many who are students in his debt. There is a useful appendix containing passages relating to the 'epiclesis'. While the book makes no attempt to deal with the structure of Reformed worship, it will not be overlooked by those whose interest lies in a just appreciation of the form and content of Christian worship as exhibited in every period of development and expression.

Those who have to do with the ordering of worship in School assemblies and in Youth Groups will welcome the Rev. R. J. Shambrook's *Divine Worship* (Univ. of Lond. Press, 3s. 3d.). The aim of this service-book is to combine "praise and prayer and reading in a series of services designed to embrace the great festivals of the Christian Year and the fundamentals of the Christian faith with their application to school and every-day life and conduct". The book comprises some 102 "theme-services" arranged under the headings: Praise and Prayer; God; The Christian Year; Jesus Christ; The Seasons; Character-building; Virtues; Qualities of Character; Religion and Life. The compiler's aim is greatly to be commended, and he has achieved a miracle of compression. The book reflects the maturity of a long experience in arranging services of this type. It is, however, to be regretted that the framework which the Christian Year provides has not been used to greater advantage. Even so, the collection possesses many admirable qualities and will find great acceptance among those who watch over the devotions of youth.

ALAN BEESLEY.

The Beginners', Junior and Senior *Concise Guides* for 1945 are ready (R.E.P., 3s. 6d. each). Miss F. Hindle's *The Primary Teacher's Handbook* (Ludgate House, 1s. 6d.) deals not only with the study of the children and their needs, but also with the teacher's self-preparation. Miss Margaret Steppat's *Scenes from the N.T.* (S.C.M., 2s. 6d.), prepared specially for use in schools, can be adapted for small or large casts. Properties are of the simplest kind, and as far as possible the Bible words are used. *The Frieze Painting Book of an African Village* (Livingstone Press, 1s.) will be very popular among children. Miss Aileen Henderson writes and Miss M. K. Mountain illustrates *Creatures Great and Small* (R.E.P., 4s.). Miss Dora Northcroft's *Yarns on Women Pioneers* (R.E.P., 1s. 6d.), in the well-known series, tells stories of thirteen women.

Miss Florence Surfleet's *Learn to Speak* (Headley, 1s. 6d.) is intended specially for groups of young people; it gives comprehensive advice on impromptu and prepared speaking, discussions, story-telling, and acting.

MARGARET PEEL.

LECTURES, PAMPHLETS, *ETC.*

MR. R. W. MOORE'S *Christ the Beginning* (Christophers, 4s. 6d.) contains talks broadcast by the Headmaster of Harrow, mostly in the "Lift Up Your Hearts" Series. Father Anthony Thorold's *Speaking to God* (Paternoster Publications, 4d.) contains broadcast talks on prayer. *Beyond Personality* (Bles, 2s. 6d.)—not a good title—contains a series of broadcast talks by Mr. C. S. Lewis on the Christian idea of God. They are on the whole good, and sometimes very good, but we scarcely think they would convince the average unbeliever; sometimes Mr. Lewis seems vigorously but gleefully to be chasing his own tail. Mr. T. R. Kelly's *The Gathered Meeting* (Friends' Book Centre, 3d.) deserves the attention of many besides the Friends for whom it is written. Five very readable British Academy pamphlets (Milford) are Mr. J. R. Sutherland's Warton Lecture, *Wordsworth and Pope* (2s.), Mr. S. C. Roberts's *Samuel Johnson* (2s.), Mr. A. S. F. Gow's *Sir Stephen Gaselee* (3s. 6d.), Miss Helen Darbishire's *Ernest de Selincourt* (2s. 6d.), and, perhaps best of all, Mr. G. M. Young's *Burke*. In the same series (1s. 6d.) is Prof. F. M. Powicke's acute examination of *The Compilation of the 'Chronica Majora' of Matthew Paris*. Mr. G. Rostrevor Hamilton's *Hero or Fool?* (Allen & Unwin, 2s.)—a P.E.N. book—is a stimulating study of the Satan of Milton's *Paradise Lost*. Mr. G. M. Young's Romanes Lecture, *Mr. Gladstone* (Oxford Press, 2s.) is readable, as we should expect: it leaves us longing for more. The Rt. Hon. Herbert S. Morrison's Hobhouse Lecture, *Science and Administration in Modern Government* (Oxford Press, 2s.) is a sensible and suggestive study by a practical politician. *Historical Scholarship and Historical Thought* (Cambridge Press, 1s. 6d.) is Prof. G. N. Clark's Inaugural Lecture on forsaking Isis for Cam and becoming Regius Professor of Modern History at Cambridge. All who write, produce, and sell books would do well to read Mr. Stanley Unwin's *Publishing in Peace and War* (Allen & Unwin, 6d.), and those who merely read books could also learn much. Mr. Unwin makes a vigorous onslaught on the Government for its treatment of the book trade during the war. *Can Reason be Practical?* (Oxford Press, 4s.) is the Henrietta Hertz Lecture for 1843 by Professor H. J. Paton. It is a spirited and powerful defence of the Kantian ethic against other doctrines, particularly the contemporary ethical theories of Professor Moore and the Provost of Oriel. Sir Richard Livingstone's Rede Lecture on Plato has been followed by *Plato's Conception of Education and its Meaning for To-day* (Oxford Press, 8d.), Sir Walter Moberly's presidential address to the Classical Association; Sir Walter defends Plato manfully against Mr. R. H. S. Crossman, but acknowledges three "relevant Christian insights which were necessarily unavailable to Plato". Professor Gilbert Murray's memoir of *Francis Macdonald Cornford, 1874-1943* (Oxford Press, 2s.) is a beautifully phrased tribute to a man of culture both wide and deep.

ALSO RECEIVED.

R. F. WALKER. *Just Seventeen.* Gill. 6d.

Carol Service for Schools; A Knight's Pilgrimage (demonstration); and these plays—*A Thousand Years in Bethlehem, Jonah, The Shepherd's Message, Joseph, Captive Israel* (all R.E.P., 4d. each).

W. J. MAY. *Setting the Rainbow Free;* A. W. REED. *Far Round the World.* Talks to Children. Indep. Press. 2s. each.

J. ADAMSON FINDLAY. *Our Eternal Home.* Pickering. 1s. 6d.

FRED STAFFORD. *Worship at Women's Meetings.* Indep. Press. 2s. Arranged for each meeting under Scripture Sentence, Introductory Prayer, Prayer, and Benediction.

E. L. ROBERTS. *Bradman, 1927-41.* Birmingham: E. F. Hudson. 2s. 6d. In the same series as *Verity* (noticed in July, 1944).

W. BROCKLEHURST. *Hymns and How They Were Inspired.* A. Brown. 7s. 6d.

RICHARD INCE. *Talking Beast.* Hodge. 10s. 6d.

PERIODICAL PUBLICATIONS

Hibbert Journal (October). A varied and interesting issue, in which we found Mr. Sydney H. Moore's "After Thirty Years of War"—selections from the *Sinn Gedichte* of Friedrich von Logau (1604-55)—of great interest. Mr. R. C. Andrews, of Silcoates, writes on Kolbenheyer under the title "A Nazi Prophet and Philosopher", Dr. Mellone surveys recent philosophical and theological literature, and the Rev. W. J. Ferrar describes "The Religion of the Village".

Baptist Quarterly (January-July). Dr. Wheeler Robinson discusses "The *O.T.* in Relation to the Gospel", Prof. A. J. D. Farrer continues his study of "Pascal's Serious Call to the Careless Worldling", and the Rev. A. W. Argyle has a thoughtful article on "The Flexibility of God's Unchanging Purpose". The contributions of the Revs.

D. R. Griffiths, Geo. E. Page, M. F. Hewett, and E. A. Payne emphasize the historical aspect of the journal's interests.

The Church Quarterly Review (October-December). Canon W. J. Pythian-Adams opens with "The Logos-Doctrine of the Fourth Gospel", the Rev. G. E. Phillips shows how "The choice of the Eucharistic Epistles at Certain Seasons" suggests that the aim was the instruction of new converts, Dr. Sven Ebbensen's "The Church in Denmark under the German Occupation" includes a useful historical survey, and Mr. E. Evans has a weighty article on "Tertullian's Theological Terminology".

Friends' Quarterly Examiner (Tenth Month). Several articles deal with William Penn (Dr. H. G. Wood's has been printed separately—Friends' Book Centre, 6d.)—Dr. G. P. Gooch discusses "British Policy after the War", and in "Do We Really Care?" Joseph S. Rowntree expresses concern for the present condition of the Society of Friends.

Expository Times (October-November). Dr. A. J. Gossip's appreciation of James Moffatt towers above all else in these issues. The Bishop of Truro writes on "Democracy and Leadership".

Evangelical Quarterly (October). The two most important contributions are the Rev. Philip E. Hughes's "*Vestigia Trinitatis*" and Dr. John McConnachie's "The Westminster Confession of Faith: Its Greatness, and Some Defects in the Light of Today". There are some long reviews, notably one of Dr. Klausner's *From Jesus to Paul*.

International Review of Missions (October). The Rev. Norman Goodall has our good wishes in taking over the editorship with the next issue: Miss Margaret Sinclair has well maintained the standard in the interim. Prof. John Foster's "Missionary Training for the Post-War World" and Dr. J. W. Decker's "The Post-War Programme of the International Missionary Council" should be studied, and the Rev. T. C. Vicary's "Recruitment for Educational Service in the Churches Overseas" is important. The remaining articles deal with missionary activity in all parts of the world. Dr. J. K. Birge's "Secularism in Turkey and its Meaning" should not be overlooked.

World Dominion (September-December). Two interesting issues, with articles on Spain, the Rev. A. Stuart McNairn's "The Roman Catholic Church", and Dr. F. C. Laubach's "Menace of Illiteracy" outstanding. Mr. O. M. Greene's "China in Rumour and Reality" is informing.

Harvard Theological Review (April) is occupied by "The Attic Orgeones" (William Scott Ferguson); "The Cult of Heroes" (Prof. Arthur Darby Nock); and "The Significance of Luther's Earliest Extant Sermon" (H. S. Bluhm).

Review and Expositor (July). 50 pp. of reviews are preceded by Dr. W. O. Carver's "Christian Unity and Church Union", Dr. T. M. Chastain's "Theology and Ethics", Dr. Hugh Brimm's "The Pastor's Function as Counselor", and other articles.

Anglican Theological Review (July). Mr. S. M. Heimsath's "Whitehead's Idea of God" is followed by Mr. M. S. Shepherd's "The Development of the Early Ministry", Mr. Paul Lehmann's "Protestant Critique of Anglicanism", and Dr. H. C. Robbins's "Notes on American Hymnody".

CORRESPONDENCE

P. T. FORSYTH AND REUNION.

SIR,—Professor Cunliffe-Jones has been kind enough to call my attention to a mistake I made in my article on Dr. Forsyth's Theology in the October *Congregational Quarterly*, p. 327, regarding his attitude to the reunion movement in referring me to chapter VI of his book on *The Church and the Sacraments* (1917), where there is allusion to it. I must confess an oversight in not duly noting the book in the bibliography in the reprint of his book *The Work of Christ* in 1938. He usually was kind enough to send me a copy of each book with a generous inscription, but I have no recollection of having seen or read this one. I may point out, not to condone my error, but to justify so far my judgment, that his writings before 1917 do not give evidence of interest in, or influence by, the movement. Nor, intimate and constant as was our intercourse, can I remember any occasion when this topic, so absorbing in its interest for me, was discussed between us.

Yours,

ALFRED E. GARVIE.